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Pathway to God

(A Journal of Spiritual Life)

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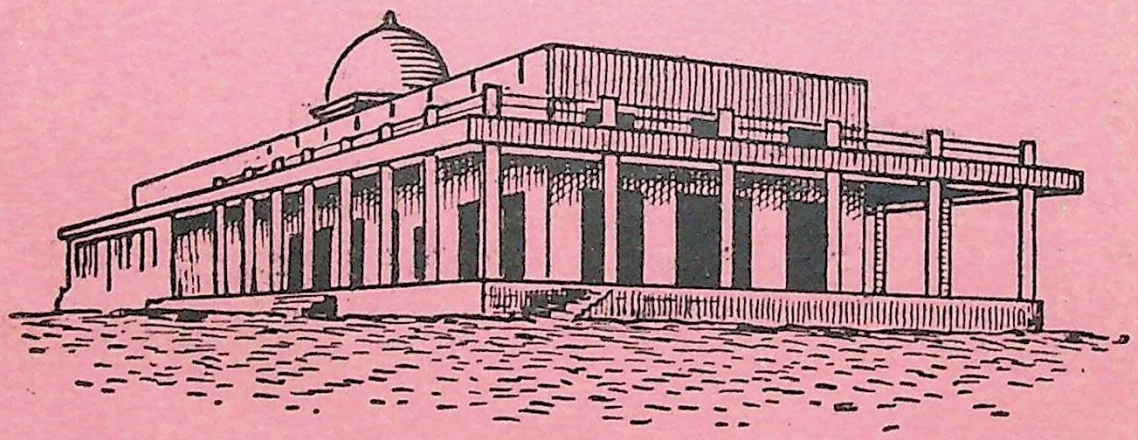

SRI GURUDEVA MANDIR

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Belgaum

Vaikuntha Chaturdashi

Sake 1892

Vol. 5 No. 1 November 1970

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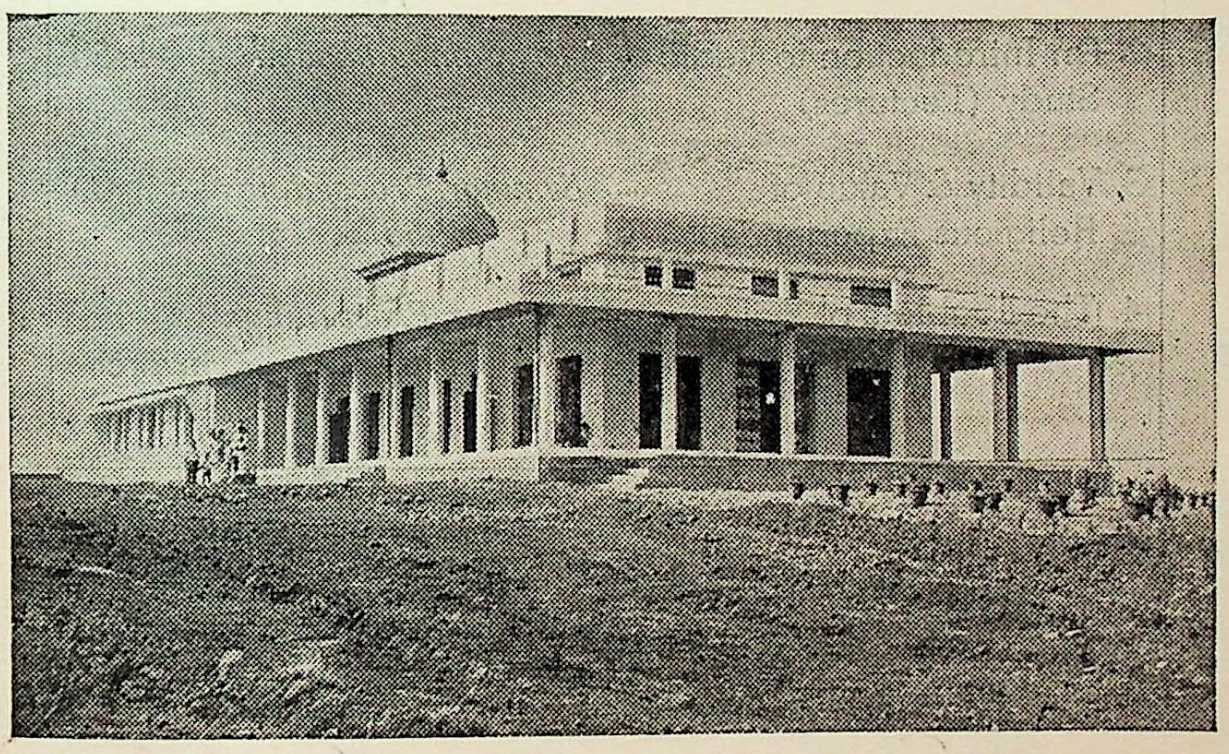

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Pathway to God

(A Journal of Spiritual Life)

" One God, One World, One Humanity "

Vol. V	November 1970	No. 1

नारद उवाच :–

अद्य मे तपसो देव यमस्थ नियमस्य च ।
सद्यः फलमवाप्तं वै दृष्टो यद्भगवान् मया ॥ १६ ॥

वर एष ममात्यन्तं दृष्टस्त्वं यत्सनातनः ।
भगवान् विश्वदृक् सिंहः सर्वमूर्तिर्महाप्रभुः ॥ १७ ॥

Narada said :

Today, I have had the vision of Bhagwan, my God and thereby have I achieved the fulfilment of my observance of all austerities, vows and rules.

This is, indeed, the movement of Supreme Bliss for me that You, Bhagwan, have revealed Yourself and I have seen the God-lion, the Eternal, the omniscient, the Primordeal, Spiritual principle and source of all forms of God.

Mahabharat – Shantiparwa Narayaniya – Verses 16 and 17 quoted in Sri Gurudev Ranade's Bhagavadgeeta– A free rendering.

Editorial Notes

We have great pleasure in placing before our readers the fifth issue of "Pathway to God" and we have no doubt that it will receive the same usual sympathetic response and appreciation from scholars and laymen alike.

We have been compelled to make some change in the publication of the Journal due to reasons beyond our control. Normally the Annual Journal used to contain more than 200 pages of reading material. However, the local Printing Presses in Belgaum, which usually took up the work of printing the Journal, have been overbusy in Government work of a pressing character, so that they were unable to print the usual number of pages. Therefore we have had to cut down the size of the Journal only to about 130 pages and reserve the rest to a supplementary issue to be published next year on 6th June, the Niryāna day of Shree Gurudev Ranade.

So, hereafter there will be two issues every year, one on Vaikuntha Chaturdashi and the other on 6th June. We wish to assure our readers that we shall do all that is reasonably possible to give them sufficient reading material as on various philosophical, religious and cultural topics.

Whither Mankind ?

The world is faced with a crisis. Humanity is at cross roads and the future of Mankind depends upon the choice that it makes at this juncture. Several great thinkers have alluded to the problem created by the invention of deadly missiles which can destroy the whole of mankind. It is difficult even to imagine the immensity of the devastation that would overtake mankind if a nuclear war should break out. The fear of retaliation, and the uncertainity of the upshot and the magnitude of the consequent carnage and destruction, no doubt, do operate as mutual checks and deterrents, but it is obvious that the piling up of nuclear weapons and serious and earnest efforts aimed at further development of nuclear missiles are indications that the threat of a world conflagration is always lurking at the corner. Very recently it was reported that the U.S., the U. S. S. R. and Red China exploded atomic bombs on 14th October 1970, the opening day of the commemorative Silver Jubilee Session of the United Nations Organization.

Remedies have been – and are being – suggested to terminate, not merely the cold and hot wars, but to sterilize – so to say, the very seeds of war, but there does not seem to be appreciable impact of the suggestions on the powers that be. Every day we are reading of events which, rather than allay the fear of war, seem to rouse and foster bad blood and bitterness. It would be wrong to blame it all on Science and Technology, obviously because, by themselves, they have not been responsible for wars. There have been fights and wars, since the very beginning, even before the advent of Technological advances. The utmost that could be said is that the advent of the new destructive weapons has focussed the attention of all thinking men and women on the indescribable horrors of a modern war. Neither could it be said that the Scientists – to whom all credit is due for the inventions – are responsible. Their inventions could be utilised for peaceful purposes as well. They have been men of high character disinterested and devoted to their work.

This year, the U. N. O. is celebrating its Jubilee Session after completing 25 years of service in the cause of World Peace. As a world organization- it came into existence after the defunct League of Nations– it has done appreciable service and its good offices have been responsible for easing tensions, and for ending armed conflicts by mediation etc. Its achievements may not be very spectacular and it may be said that still a lot is yet to be done. But it goes without saying that the measure of its success or failure is only the measure of the efforts made by the Nations composing the organization. Especially the great Powers have to shoulder the lion's share of the burden in maintaining and enhancing the dignity, prestige and influence of the World Body, which is the only organization which can intervene and mediate in any international emergency and offer its good offices.

Reference may also be made to another significant event of this year. namely the conference of World religions which was held only last month in Kyoto in Japan. It indicates the direction in which the mind of the intellectual and religious sections of all countries is moving. It is natural that these sections should have thought of finding out and emphasising the fundamental verities which underly all the great religions of the world. In a sense, there cannot be any conflict between religion and religion. Each religion is based, inter alia, on broad humanism, and embodies a moral code which ought to guide and regulate the life of men and women consistently with mutual regard and respect for all other religions. Justice, charity, faith, goodness, compassion etc, are all virtues which have been adored and enjoined by all religions from the very beginning. At the present time when the world is shrinking and distances are being eliminated, everything that is worthy of man assumes a global aspect. No man can legitimately say that he can live an exclusive life ignoring what is happening around him. It is in the fitness of things that at such a juncture the great minds of the world should stress the universalism of mankind. Apart from the metaphysical and esoteric aspects of any religion, it is indeed possible to formulate a generally acceptable code of moral conduct which could provide a bias for men of all countries and religions. We do hope that the deliberations of the conference will be fruitful and there will be wide and sympathetic response from all concerned.

We may note here that Acharya Vinoba Bhave, the well known associate of Mahatma Gandhi, has completed 75 years and naturally the occasion is being celebrated by his friends and his followers. He is undoubtedly one of the greatest of contemporary Indian. He took a vow of celibacy – when he was very young – for the sake of service to the Nation – and he has kept up the vow by conducting his future life in an exemplary manner. Unassuming in his manners, he is a great linguist and carries lightly a vast amount of learning and is a magnificent illustration as to how the great truths of East and West, ancient and modern could be assimilated and integrated. He very vividly reminds one of the ancient sages of India, and he conclusively proves by his life and work that it is indeed possible to live, even in this age of science and technology, a life of exemplary purity, austerity and service. He weilds no authority or influence in the wordly sense. But the spontaneous respect that is shown to him by one and all, shows in what great esteem he is held by people in India and abroad. As observed by Professor Sorokin the influence of men like him "seems to be coming directly from a super abundance of the Supreme energy of unselfish love with which they are graced and comes from the same source which made Jesus, Buddha, and other apostles of Love possibly the most influential individuals among all the leaders in human history." The ideas that he has sown viz. Bhudān, Gramdān and Sarvodaya etc. are bound to percolate through the centuries. and bear adequate results in due course, if not in the near future. The life and ideas of really great men do have a potency of their own and they do gain strength and vitality in years to come. It is men like Acharya Vinoba who are embodiments of genuine humanism that gives a lead to mankind in the right direction.

We may also note here a warning which has been given by Prof. Toynbee against what he terms the aggression of technology. He seems to think that scientific inventions and technological advances are not the ends by themselves but are only the means of achieving good to mankind. It all depends on whether the scientific and technological progress is intended –and could be utilised – for the benefit of mankind or for man's destruction. He observes that technological progress is uot an end in itself and that if it makes life worse instead of better, it is a menace that we must combat with all our might. He concludes his article thus "This is obvious in the field of military

technology. To call the invention of the nuclear weapon an advance would be manifestly pernicious nonsense—In the present age of technological powers we need to organise a global defence against the aggression of technology in all its manifestation."

Humanity itself is a vast and complex organism which is moving no doubt, but moving – from the humnn measure of time – at a snail's pace. It cannot be said that there has been no progress at all in the history of man. It is said that man started his career as a cannibal and now he has reached a stage of civilisation in which large communities have taken to pure vegetarianism though we cannot say the violence has decreased – in a sense it could be said that it is on the increase as it is now ganised on a giagantic scale - yet the ideas of love, brotherhood, cooperation also do operate in mutual intercourse among large sections of the people. No doubt there is a conflict, a pulling of forces in diverse directions, and we do not know how and eventually, in which direction, the organism will move.

In this connection it should be noticed that the role of saints is of the utmost importance and significance. Saints are the embodiments of all that is good and noble in man and they serve as beacon-lights for man to march ahead. Man's progress can only be in the direction of the improvement and upliftment of man and his status and his approach to divinity. It is impossible to imagine any tension or cold and hot war, or any conflict in an assembly of genuine saints who have transcended the ordinary human plane. If peace is to be established on the face of the earth permanently and if the seeds of tension and conflict are to be burnt up for all time, there is no other alternative but that man should advance on the way trodden by the saints. The perpetual disharmony and conflict is the product of the limited and narrow stand point that is adopted by men in almost every matter, Exclusions and barriers are artificially created with a view to gain selfish ends. It may be a small group or a large group, whatever its size and magnitude may be, the essence of the matter is, that one seeks to have all the benefit to oneself to theexclusion ofothers The fundamental law of life that everyone has a right to live, all being the children of mother earth is deliberately violated So long as human affairs are conducted on these lines it would be futile to expect any enduring peace on earth.

Prof. Sarokin says :—

In this universalist stage of an interdependent humanity the tribal moral standpoint, my country, right or wrong, has become even more obsolescent than the tribal standpoint in knowledge and application of the basic scientific principles: it has ceased to serve the useful purposes which it served when mankind was not united in one interdependent body. At the present time any aggrandizement of one's in-group at the cost of other outer groups is like an attempt to cure one part of our body at the expense of others. Since mankind now is a tangibly unified interdependent body, the attempt to improve (economically or politically) our own ingroups by harming other parts of mankind leads invariably to harmful results for the whole human race as well as for our own ingroup. The same is true for other universal perennial moral precepts. If and when they are applied by any group on a tribal scale the harmful results of such an obsolescent application usually boome-rang upon the aggressive group itself, inflicting harm upon mankind as a whole as well". Further on, the learned author observes ,'This means that the really faithful and constructive policy of any Government builder anxious to build a durable organisation is that of scientifically competent and wise realisation of moral values of love, friendship, mutual help and compassion and not the policy motivated by unlimited egoism, hate and ritualism and carried on by coersion and hypocricy and other antimoral and ugly means."

Eminent scientists also have come to realise that the scientific advances do not have any inherent incompatibility with the spiritual values of mankind. In fact as is observed by Sir James Jeans "what remains is in any case very different from the full blooded matter and the forbidding materialism of the victorian scientist. His objective and material universe is proved to consist of little more than constructs of our own minds. In this and in other ways Modern physics has moved in the direction of mentalism".

A. S. Edington observes :

"The idealistic tinge in my conception of the physical world arose out of mathematical researches in the relativity theory. Further on he says:

"We have seen that the cyclic scheme of physics presupposes a background outside the scope of its investigations. In this background we must find first our own personality and then perhaps a greater personality. The idea of universal mind or Logos would be, I think, a fairly plausible inference from the present state of scientific theory, at least it is in harmony with it". Of course he is very cautious and does not wish to go beyond the limited inference that he has drawn and he insists that the conclusions of religion and philosophy also shall have to be tested and verified by reference to well established principles of proof. Nobody can quarrel with this last observation. Neither philosophy nor religion would like to take its stand merely on unverified or unverifiable theories.

To put the whole matter in a nutshell, it is clear that men of religion and philosophy must be imbued with the scientific attitude and should not be apt to accept any proposition without adequate proof. Similarly it is desirable that men of science should be imbued with a sense of spiritual values coupled with an adequate awareness of the limitations of science. As has been observed by Prof. Ranade, the scientific and technological advances of man are only the demonstrations of the power of God. It is needless to state that the sum total of human knowledge – though we are all legitimately proud of it– is just a speck of light in an infinite ocean of darkness. There is no incompatibility between science on the one hand, and philosophy and religion rightly understood on the other. In fact the need of the hour is to have at the helm of human affairs, men, who live a philosophic and religious life and are yet endowed with a scientific attitude, so that there could be a harmonious blend of idealism and realism.

The essence of man is not his shape or form but the spirit or Universalism of man, the potentiality to rise out of his animal base and advance towards Divinity. The lower animals do not possess this potentiality. But mere potentiality is not enough. It has got to be roused and developed and realised. This is really the process of humanisation or spiritual development. Human nature is vast and complex and infinitely varied. At one end, we find the worst criminals, warm than the wildest animals and at the other end, we find saints like Christ and Buddha, the very embodiments of Universal love. The produce of man must necessarily be towards sainthood. As we

have indicated above saints are the advance guard of humanity who illumine the pathway of man's progress. This progress becomes possible as man gradually rises above the limitations of his finite existence. All the achievements of man, in any fleld of knowledge or activity, have to be tested by reference to this criterion, whether they conduce to make man a better man? If they lead to dehumanize him they have got to be rejected. The goal of human life has been stated by the Geeta to be the attainment of the status of Sthitaprajna, the ideal personality, also described as Yogi, Bhakta, Trigunatita etc.

Let us hope that Man will march ahead in the right direction.

❋

We have to note, with deep regret the demise of **Dr. N. S. Christian** of Aurangabad – a few months ago. He was a man of great spiritual fervour and was a most devoted disciple of Sri Gurudev Ranade. He used to contribute to our Journal highly interesting articles. He was a pious man, generous and charitable. We convey to his bereaved family our sincere condolences.

May his soul rest in peace.

Words of Eternal Wisdom

(A free rendering of Shri Nimbargi Maharaja's Bodha—Sudha, Part III of which has appeared in Volume 4 of Pathway to God)

VITHAL

(46) No happiness in worldly life

Worldly life is like a bubble of water. None knows what happens next and there is no certainity about anything. Therefore if one forsakes the Atman and seeks happiness in worldly life, one would be seeking paddy crop and plantains in a mirage. Water in the mirage is nonexistent. How can crops be raised in it?

Worldly life is like the proverbial linseed pit in which you go down and down endlessly, and so instead of happiness you would have only increasing misery in worldly life.

(47) Advice to Mind

Therefore advise the mind thus, "Oh mind, you have been born in rightly of four lakhs of births (Yonis) in the past and having acted according to your whims you have experienced the suffering in all your former lives, without realising the Atman. You cared only for your animal wants like food, water etc. and whiled away your time like an idler begetting children. You earned wealth even by foul means, and were subjected to births and deaths in succession. But in this invaluable human birth, you should give up lethargy and sleep, resist and restrain the senses and surrender yourself to the Sadguru. Be ever watchful about your conduct and character, day and night, and liberate yourself from the circle of births and deaths and attain Bliss by realizing the Atman.

(48) Submission to the Sadguru

The Sadguru is one who has realized unison with the Invisible Reality (गुप्तरूप). It is most difficult, after your transmigration in your past births, to come across such a Sadguru and receive the Divine Name (Initiation) from him. People do not know anything about this. They live as they like, and after death move ceaselessly through various births.

Therefore, you should not behave like other ignorant people. but should act according to the instructions of Sadguru. You will have fulfilled the mission of human birth if you meditate on the Atman and experience the vision of His Light.

(49) Hands for work, Mind for Meditation

Let the mind meditate, while hands work. Having received the grace of the Sadguru you should go on working with your hands, while mentally uttering the Divine Nama. "Work with your hands, while meditating on Hari. Be free from entanglements just as the spider is free from the web it weaves. Watch your breath upwards and downwards. Do not waste a single breath without remembrance of the Divine Name.".

In worldly life one must act like a wage earner (cooly). He does his work with an eye on the wages he earns. Hence, he must do his work well in order that he may earn enough to maintain his family.

But you must carry on meditation constantly. Only the body must attend to work, the mind and the soul must be intent on the Atman.

(50) Detachment in worldly life and Delight in Paramartha

In worldly life, you must develop on Sense of detachment in respect of worldly possessions viz, wealth and cattle and house property etc. Realize that the Samsara – it is not yours, at the same time you should see that no want is felt.

In Nivratti, i.e Paramartha, you must take delight. You must always practise Paramartha constantly with zeal and enthusiasm – you must realize that Paramartha is your first and foremost duty and while doing your duty you must be uttering the Divine Name continuously.

(51) Give up forgetfnlness of God and live in the awareness of God

Awareness of God is the remembrance of Atman. Forgetfulness is the non-remembrance of Atman. By remembrance of God, all your work gets purified, and is satisfactorily carried out. Even the impossible would become possible. By forgetfulness of God, even good undertaking would be spoiled, and whatever is desired or done, or heard or spoken all that comes to naught.

Therefore, if you always meditate on Atman and see Him, without even for a moment giving up remembrance of Atman, all will be accomplished and you would secure Bliss (or quietude of mind) (स्वस्थते). Swa (स्व) means one's own Form, Stha (स्थ) means firmness and stability. If one is firmly established in one's own Form, there will be Bliss all round.

Giving up forgetfulness and holding fast to remembrance of God, if one lives unaffected by the Gunas (सत्व रज तम) one would live happily in this world, and attain salvation in the Ultimate Reality. Therefore one must continuously remain in uninterrupted meditation without wasting a single moment. The final Truth is the ultimate Reality, Atman. All else – without Atman, without the remembrance or vision of Atman – is utterly in vain and fruitless.

(52) (सत्संग) Asscciation with the God

"Satsanga" means the company of good people who are virtuous, and they are superior to oneself Remembrance of the Divine Name given by the Sadguru, is indeed Satsanga It is strange to constantly weave the Name in one's breaths-so also the constant contemplation of Reality and the uninterrupted Realization of Reality, is verily Satsanga– one must always have association with the Nirguna, so that one would become "Achyuta" i e. unshakeable and would be liberated. By association with "Achyuta" he would himself imbibe and acquire the quality of "Achyuta".

(53) Meditation on the Atman both day and night

One should utter the Divine Name given by the Sadgururaya, while sitting or standing, and one must be seeing with the eyes, the light of the Atman. The mind must be drawn back from its distractions to the remembrance of God's Nama. The Divine Nama will protect from all perils and evils. Hence no time should be wasted in anything else, giving up meditation on the Atman. Meditation on the Atman is the foremost duty of man in this human birth. Meditation on the Atman should never cease. It should be carried on both day and night. one must devote to meditation one hour, each on three occassions daily, or two hours during day and two hours during night.

This Sadhana should always be practised in secrecy, tirelessly and continuously - one should live in constant meditation day and

night without letting others know about it. The secret of your Sadhana should not be divulged.

(54) Sadhana should be practised by overcoming the lethargy of the body.

A cooly gets up in the morning to work on the grinding stone, against his will, as he cannot help it. Similarly one must carry on Sadhana by getting up early. The body refuses, because its nature is to move from birth to birth. But it should not be heeded and one must act ignoring its behests.

The primary look in this life is to practise spiritual Sadhana and it should be practised by overpowering and suppressing the resistance of the body.

(55) Give up (कल्पने) thought and craving

During Sadhana (spiritual meditation) no thought of craving of any kind should enter the mind and it should be driven out, if at all it enters.

Our craving will not be fulfilled if we act according to our whims and caprices and build castles in the air when in fact, it is the Atman who gives and takes and protects.

Hence, no craving should be entertained at all in the implicit conviction that whatever God wills will happen. The seeds of desire must be destroyed, meditation should be carried on without any craving.

All craving will vanish if one but contemplates on the Nirvikalpa (निर्विकल्प).

(56) Atma tests man

Elders give some trinket to children and, with a view to test them, ask them to return it. If they give it, the elders are delighted at their nobility. They really do not want the trinket back. Similarly Atman creates situations in order to test man. Atman wishes man to give up (गुण) craving. If men are sincerely willing to renounce, Atman would not stretch the test too far. If man sincerely undertakes Atman's work, giving up his craving, Atman, being pleased would favour him.

(57) Tit for Tat Reap what you Sow.

You reap what you sow. Atman never retains, but returns whatever is due to man. Man receives back all that he deserves by

his conduct and he has got to reap what he sows, whether good or evil.

In Atman, everything is perfectly calculated, neither more nor less. What is sincerely done is returned by sincerity in exact measure. So also, good for goodness, indifference for indifferent conduct, harshness for hostility.

(58) Man's foremost Duty is Propitiation of Atman

Man should be ever ready to propitiate the Atman residing within him. He should not brush aside the Atman by submitting to the vagaries of his mind.

Man is but the servant of the Atman, who is the Master. A cooly is paid two annas if he works for his employer till evening according to his instructions. But if man conducts himself according to the dictates of Paramatman - The Primeaval God, with countless hands and endowed with infinite generosity—He would see that no want is even felt by man in his worldly life.

Thus by being ever vigilant about the Atma and by merging himself in His meditation, constantly, the Atman should be progressively realized. Man's conduct should be of the highest morality and he should serve and propitiate the Atman and pray for protection (Bread and shelter). Propitiation of Atman is the foremost duty. This is Swadharma – Punya the highest merit.

Nothing should be done, by thought, word. or deed, in disregard of the Atman. All things should be done by always remembering and seeing Him. Everything should be done for the sake of the Atman and nothing for the sakc of worldly life. This is the foremost ideal for the conduct of man.

(59) Atman - the inspiration and the guide for all undertakings

The light that is seen during meditation is the Atman. Atman should be the inspiration and guide for all undertakings.

Nothing should be uudertaken for which there is no approval of the Atman. It may not succeed. The Atman is always in front. If in any matter, he moves aside even a little, it should be regarded as disapproval and the undertaking should be dropped.

Therefore, if Atman is in front for all works, success is assured.

(60) Experience of Atman

The Samsara should be made over to the Atman and one should not lose even a moment without meditation.

Everything is under the control of Atman. Nothing happens unless He wills it. Therefore, one should realize Him by ceaseless Sadhana – spiritual practices - one must be able to see the Divine Light. God has given us eyes only for this.

It is enough even if the experience of Atman is little and not in appreciable measure, as is said in the sacred scriptures of Islam. "Even if little is seen, it will suffice if the ego is vanquished".

And as Sri Tukaram Maharaj says :

"Take a seer, half seer or a quarter seer,
you can take as much as you like".

In Kannada, the saying is "If you once see the ensign you will never any more return to the earthly existence".

As they have seen the Divine Light of the Atman. having attained the spiritual illumination they will live in comfort with wealth and progeny and they will attain to union with the Atman, even while alive. This is, indeed. the indubitable truth.

oOo

Elixir for Life

(Spiritual Talks of Sri Gurudev)

(By : 'Bee')

(27) God's Grace Saved India

Next day the conversation began with a question by Prof. A. regarding the then political situation of India (1944). Sri Gurudev remarked : " The burning power of war has now grown so fierce that it is no use talking of independence at such a time. Even though we somehow got independence, the big powers surrounding our country, that are hourly waiting to pounce upon us, will easily snatch our independence in no time. Our people fly away helter-skelter, when a single bomb explodes somewhere. They are so panicky. They are not able to protect themselves in any way. In this respect no nation in the world is so helpless as India.

Recently Japan would have created terrible havoc here, in the twinkling of an eye. But the grace of the Saints in our country saved us as we are destined to play a prominent part in bringing about peace in the world, after this war is over. It is because 'Do-Little' flew from China and bombed Tokio that the calamity mentioned above was averted. Thus really 'Do-Little' proved himself to be 'Do-Great.' The Almighty prompted him to take that step and saved India. God's ways are, indeed, unfathomable We cannot divine the means by which He achieves His object. We know how, as the story goes, God saved the bird, both from the hunter as well as from the hawk. He made a snake bite the hunter, as a result of which his arrow missed the aim and killed the hawk, instead. The hunter also died of snake-bite. And thus the bird was saved. If Do-Little had not bombed Tokio India would have been reduced to ashes by the Japanese bombers. A nation that sent the invincible warships like 'Prince of Wales' and 'Repulse' to the bottom of the ocean within a short time, would have easily showered a rain of fire over India and burnt it in no time.

You should seek independence when you deserve it. What is the testimony of history ? We are quarelling with our own people like

hogs and dogs. Under these circumstances. we should lay the foundation of physical glory coming out of spiritual glory. I am stating this merely with the help of historical logic. I cannot say when such a time would come. The logic of history requires us to fulfil one of these conditions before we can deserve independence.

i) The quarrel between Hindus and Muslims must be ended somehow.

ii) We must achieve scientific development superior to both America and Germany, which is rather impossible.

iii) We must rise to such a spiritual height that we must realise that all humanity is one.

It is the fond belief of some people that we can get independence with the help of Russia. That is impossible Russia is a great—. He has evil designs on India. In fact, every strong nation has such a design. Russian affection is like that of boa. We cannot say when he would devour us.

(28) Visions about the Future.

" Can we have visions about the future events ?" asked Prof. A. Sri Gurudev replied : " We may have such visions. Sri Krishna had such visions at the time of Mahabharata. When Arjuna expressed his doubt regarding their victory in the great war, Sri Krishna warned him : 'I have slain them already. Fight and you will gain victory.' Let us seek for such visions. Let us wait for such visions. You should not merely imagine them "

" In fact, we would be able to know the future in case we realise and assimilate the Spiritual Principle, through intense God-devotion. It is through the power of this Spiritual Principle that Saint Ramadas could have such visions. Thus does he describe one such vision : 'The Mother Goddess has come with a bludgeon in her hand and has killed the sinners of old in the Region of Bliss. I see the Goddess walking in the company of the King, intent upon devouring the wicked and the sinners.' It all depends upon the fervour of our devotion to God. What is impossible for God's Grace ?

The breaking of one Spiritual Atom will convert the whole world. We should attain that Power which rules the world. Even a single indivldual possessing that power is enough. Duryodhana asked Sri Krishna to give him his army but Arjuna implored him to grant him his personal presence. Where God is present victory is bound to be there. Hence Arjuna attained victory. Really God alone is quite sufficient for the achievement of our object.

We should, therefore, try to seek the Ultimate Reality. We should not merely try to imagine the design of the Lord. We should try to seek it. Then we shall know His Will, even about the future. Future flashes would surely dawn upon us in course of time, though not all at once.

(29) Spiritual Life and Self-Surrender.

" Spiritual life " remarked Sri Gurudev, " consists in realising what this Spiritual Power is and in assimilating it. Real self-surrender is not possible unless we realise this Power. You can see the Power definitely. "अदृष्टपूर्वं हृषितोस्मि दृष्ट्वा भयेन चप्रव्यथितं मनो मे।" I was overjoyed to see the Power never seen before, and was also overpowered with fear," says Arjuna. Spiritual life is a mixture of both joy and fear. Self-consciousness dies after realising this Power, and the feeling of fear brings about surrender. If you feel terribly afraid that you cannot lift up your hand without His Power, you will surrender everything to Him.

(30) The Chakras and Kundalini.

Once Sri Gurudev was explaining the nature of Chakras and Kundalini to Dr. K. of Bombay. He said: " Yoga describes six Chakras, Kundalini, oozing of Nectar etc. We should test them in the light of modern science of physiology. We should study this subject in a scientific spirit and in a dispassionate manner. Modern physiologists admit the existence of six Plexuses in the body. These appear to be the six Chakras. Of these Naval and Cardiac Plexuses do really exist in the form of glands. The existence of Sahasradal Chakra is yet problematic. Kundalini has no physical existence. Its description as a serpant occuring in Jnāneśvari is merely poetic.

Kundalini is a power contained in the fluid of the spinal column. When that liquid power becomes patent–when it is invested with

energy–it rises up and reaches the Thalamus, called the Sahasradal Chakra–the thousand-petalled Lotus and begins to trickle. This might be the flow of Nectar. Thalamus possesses the controls of all the nerve-centres. When particular nerves are brought under control, one becomes able to stop heart–beats aud pulse–beats. Reflex nerves also are brought under control like the ordinary nerves.

(31) Hypnotism and Mystical Experience.

Dr. K. the then Civil Surgeon of Bijapur once asked Sri Gurudev to point out the distinction between hypnotism and mystical experience when Sri Gurudev explained: " Hypnotism is dangerous both to the hypnotist as well as to his 'subject': The hypnotic loses his independent individuality, the awareness of which becomes a source of life-long misery to him. The consciousness as well as the actual state of one's being under the sway of another person, is fraught with great danger. Such a person is always haunted with fear. It is a sort of destruction of the physical mind itself.

I once happened to ask such a hypnotic: " How many persons are here in this hall?" He answered: " Fifteen." I again asked: " Including yourself or excluding yourself"? He answered: " I cannot say ?" This means that the 'snbject' entirely loses his individual self.

On the other hand, mystical experience is full of bliss and is ever–growing. Hence our mind becomes more and more powerful. Continuity, Universality, and Bliss are its criteria. Hypnotic power diminishes by its use while mystical experience grows day by day."

(32) Theotropism and Spiritual Waves.

In the course of a conversation about meditation and spiritual experiences Sri Gurudeo remarked: "Good meditation is an outcome of the Grace of God. According to the spiritual law of tropism, God Himself attracts the devotee and draws him nearer and nearer. It is the growing attractive power of the Vastu that heightens the quality of meditaton."

" The idea of coining this new word viz Theotropism dawned upon me at the time of meditation. Mere tropism might be psychologial, mental or imaginary. But theotropism must be a " mystical experience."

" The spiritual waves spread out from a spiritually realised soul, and influence the world. The sound waves are spread everywhere. But receiving stations are necessary for getting them. Otherwise they will not be felt. in the case of spiritual waves, the receiving set is not necessary. In this case it is creative. Rhythmic energy is created in the human body by meditation."

" If physical sound can produce wonderful result in surgery etc. then Anāhata sound can produce more. Sound waves are at source electric waves.

(33) My Philosophy.

Once Sri Gurudeo was asked to explain the nature of his Philosophy when he said: " How I live is my Philosophy. I am a Sthitaprajna in God-realisation and not in behaviour. My spiritual experience has granted me a firm conviction regarding the existence of God. I am perfectly convinced that God alone is real and everything else-body, creation etc.-is unreal. We may define Sthitaprajna as one who is firmly fixed in his spiritual experience. But my spiritual experience has not directly influenced my conduct. My anger is still there, even though very often it is an outcome of my physical weakness. Peace is only an outer expression of inner experience. It dose not matter even if it is not always present. It is the experience that matters. We do come across people with no spirituality, enjoying peace. But we are infinitely superior to them. My peace is not an outcome of effort and is imprinted in my intellect by my spiritual experience."

(34) A strange Vision.

Once in 1908, Sri Gurudeo, Prof. Wodehouse, Sri Bhadabhade. Sri Vishnupant Karandikar and Sri V. G.Paranjape were discussing in the buugalow of Prof. Wodehouse, about Carlyle's Sartor Resartus. At that time Sri Gurudeo once casually peeped out of the window in front of him, which was on the sideof Ālandi. Just then, he saw a huge column of light extending high up midway into the sky above. At once Sri Gurudeo automatically got up from the chair. And when he got up, all others also, automatically stood up, without any intimation from anybody. All of them could see that light and they were looking at it for two or three minutes. Thereafter the light gradually

became fainter and fainter and ultimately became invisible. Prof. Wodehouse remarked: "Today my spiritual life began."

" I was not meditating, " told Sri Gurudeo about the vision, "for a long time then. But the quality of my heart had improved a good deal. The incarceration of Tilak, the turbulent political atmosphere etc. had agitated the heart. This must have been the cause of that vision of light. "

" When our heart is purified, we see God. Mere meditation will not necessarily lead to the vision of God. Spiritual experience depends upon the purity and intensity of our heart. "

" In 1908, I used to see brilliant stars on the book. So I could not see the letters, And when they covered the whole book, it was impossible for me to read it. I saw a network of stars of different colours. Mystical light makes other objects invisible. Mystic sound likewise, absorbs all other sounds. "

'SAINT OF NIMBAL'

A Great Mystic Philosopher.

By Dr. P. D. Khanolkar, M. D., Civil Surgeon, Sholapur

Dr. R. D. Ranade – a great mystic philosopher and a Spiritual teacher, *(Sadguru)* to a large number of aspirants in the South and also in the North attained *Samādhi* at Nimbal in his Āśhram, which has been a place of enlightenment to the seekers for the last two decades and more, in Bijapur District, on 6—6—1957 and thus a great void is created in the minds of many of his followers. I myself all along under his spiritual guidance, came not only to revere him but to take him as a father. His was a child–like simplicity and earnestness of purpose. He conveyed spiritual truths to us in an effective manner. His great attachment to all of his *Sādhakās* and persons who came into his contact was remarkable. He made no distinction between any of his followers. He was always found dancing to the tune of the 'Maker' completely forgetful of worldly surroundings. He was one with Divinity. Every one found something new in the way of his approach to *Sādhakās'* problems. Their spiritual and material welfare was always his first concern. Such a dynamic personality He was.

Since last July (1956) he was gradually retreating from the world, and since March (1957) he was seen utterly detached from the world. always unmindful of environments. He developed acute Bronchitis which was gradually complicated into Bronchiectasis. He never took any medicine except some sedative linctus which did not interfere with his process of meditation. During his life time also, there were occasions of his grave illness when the doctors attending him and the people near to him were very much anxious about his life but to their wonder *'Gurudeo'* , on the strength of his spiritual powers. recovered successfully and thus the Medicos were left baffled. I had the good fortune of examining *Sri Gurudeo Ranade* just after his recent return from Allahabad to Nimbal on 30–4–1957 and I found on X'ray examination on 2–5–1957 at Nimbal that he had old-healed Tubercular lesions in both spices of the lungs and a patch of haziness on the Right Costophrenic angle, which also disappeared after

about 12 days His pulse was varying from 90 to 110 and had irritant cough due to laryngitis. He was slowly getting emaciated. When he last came to me to Sholapur on 16-5-1957 and upon my request he consented to get X'rayed, and to my great surprise, I found that both the lungs were clear and the Rt. lower lobe showed Honey-combed appearance with markedly prominent hilar shadows, without taking any anti-biotic treatment usually prescribed for such diseases. I explained to him the whole position of his illness. His dry hacking cough with severe laryingitis continued. lungs were not showing any sign except a few rales (moist sounds). He was examined by a number of other eminent Doctors who also came to the conclusion that his Bronchiectasis also was clearing off both clinically and radiologically. In the end His temperature subsided but he was markedly asthenic due to starvation. He developed aphonia and used to express his thoughts by signs His breathing was perfectly regular and pulse was steady. His sputum was negative for acid fast organism throughout.

During the last 5 days before his departure (*Niryān*) he was completely detached from the world. He particularly got himself thoroughly examined 12 hours before he left his body, i. e. on 6 th June 1957 at 10. 30 A. M. by Dr. N. S. Paripatyagar of Sholapur, as if, it seemed, to get confirmed that he was completely free from any disease During those last 5 days, he did not take even a morcel of food or a drop of water but took particular care to get his bowels cleared by laxative. The Doctor on examination found the lungs clear and he did not find any other abnormility except extreme asthenia and it was astonishing for him to see that no faecal matter was lodged in the colon.

Revered Gurudeo, however, took his last sip of water just before His gracious soul left the physique at 10. 30 P. M. to console *Shrīmati* Kakusaheb (Mrs. Dr. Ranade) on her pathetic appeal to Him as he was fully conscious to the last breath.

Thus the revered and elevated Soul departed with a complete control over his disease, giving up the clear body back to the Creater, in the same way as did '*Kabir*' offer his body (*Chaddar*) unmolested to 'GOD'.

" दास कबीर जतन करि ओढि। ज्यो त्यो धर दीनी चदरिया "

Sri Gurudev Dr. R. D. Ranade

Born :
JAMKHANDI
(3–7–1886)

Samadhi :
NIMBAL
(6–6–1957)

as was also done by the great Saint of *Karnatak*, Śri *Nimbargi Maharaj* when he said :

"अप्पा गुरुराया निन्नदु निनगे ओप्पिदु"

meaning, "O Lord, the body given by you is handed over back to you as (pure as) it was.

Even after death His body remained perfectly lustrous without any sign of *rigor Mortis* or *post mortem* lividity for the next 18 hours till the final holy rites. I noticed with astonishment that the tip of His nose was particularly shining and His iris was partially devoid of pigment and conjunctive, lustrous whitish in colour.

The revered Soul passed away in a joyous enjoyment of 'God', deeply engrossed in meditation and completely away from the material world, leaving behind Him, His great immortal works, on realisation of God, with full of practical experiences. He synthesised both East and West in devotional spiritual, and mystic aspects of philosophy, having full faith and reliance on higher Forces.

Gurudeo Dr. Ranade lived '*Parmārth*' throughout his life. A minute observation of the Saint's life would reveal that the begining and culmination of his life was spiritualism – realization of God (*Swaroop-Sāksātkār*). He used to say, "Spiritualism has been the aim of my life; let it be its culmination also." *Śri Gurudeo Ranade*, the mystic-saint, impressed the value of *Sabeej Nāma* and meditation on the name of God imparted by a God-realised saint, the simplest and yet the most dynamic way of spiritual realisation in the present world of strife and struggle for existence. By practicing '*Sādhana*' for over 50 years, he showed to the present world, full of distress and miseries, that meditation alone is the easiest and the surest way of attainment of God-realisation and spiritual happiness. The essential requistes, he stressed, as did the great saints of the past and the ancient Seers of yore (*Ṛśīs*), were the cultivation of moral virtues and elimination of vices and bad qualities, coupled with God-love and God-devotion and *Satsang*, before spiritual life could be fully realised. As a result of his dynamic personality, people from all classes and from all spheres of life, were attracted to him and revered him as their Spiritual Teacher-'*Sadguru.*' Thus this divine personality blessed hundreds of aspirants with the holy 'Mantra' (*Name*), ever guiding them on the Pathway to God.

I was one of the many fortunates to be initiated by him–an embodiment of humility without the slightest taint of human egoism. The great mystic, Śrī *Gurudeo Ranade*, can be described in the words of my friend Dr. *N. S. Christian* and a devotee of *Śri Gurudeo*, as follows :—

> " The Spirit of the Universe encased in a frail Ivory frame of body–mostly skin and bones-resembled when he sat up-with a pair of God–intoxicated eyes glowing in their sockets, beneath elevated eye–brows, the symbol of his triumphant and life-long *Yoga*-an extremely affectionate heart-tirelessly pouring out it's life-giving nectar of Divine wisdom, enchanting us with the melody of his warbling words. Our *Gurudeo* was a Self-sustaining Angel of the Lord-in whom the aspirants saw the dazzling brilliance of the Rising Sun the like of whom we shall not get for ages to come."

I conclude this with my humble respects to the great Saint of Nimbal who appeared before us-his devotees-as the Replica of God on earth.

Letters of a Disciple ۞

Dr. N. S. Christian,
Lord Tennyson, Vale Clinic, Aurangabad (Dn.)
Date : Aug 9, 1962.

Dear Dada,

Regret, I kept you without a letter for such a long time. Destiny has deluded us and we have not been able as yet to proceed on our tour. Certainly some blessing in disguise which we are unable to comprehend. During one of those sultry pre-mansoon days in Bombay when we had been to complete our travel formalities, we had to sleep under a fan and my wife caught a pneumonia; the fever lasted for six days and I noted her getting the temperature almost every month lasting for three or four days, particularly after some unusual exertion. We took a X'ray and all clinical tests and to take the benefit of doubt, gave her complete rest for two months with a full course of ante-tubercular treatment. Everything was negative except the X' ray that showed some old scars. Still the treatment is continued although she is perfectly well. Just a little weakness and I hope she will not get the fever again. All the same, she may not be able to accompany me on the tour which I hope to undertake this month end to fulfil some of the important engagements I have arranged in the U. S. A. If it is God's will I will succeed. In a way it is a relief that Almighty has saved us from a greater calamity; there was every fear of my wife getting ill in a foreign land.

Before our beloved *Gurudev* gave me the *Nām*, he had said " Dr. Christian, I have given you the *Nām* with the hope that you will see your Christ in flesh and blood one day." Last Sunday morning just befor I got out of my bed, I was semi asleep; I could hear the

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۞These Letters were written by the Late Dr. N. S. Christian of Aurangabad, one of the most devout disciples of Sri. Gurudev to another close disciple of Sri Gurudev, Shri S. D, Dabade, They will speak for themselves. We are thankful to Sri Dabade far enabling us to share them with our readers,

–Editors.

noise of passing cars and people speaking and the music of the birds; I saw the Lord standing in front of me and he said, " I am always with you. " I tried to wipe out the little sleep that was lingering, to see him more clearly and he appeared at a different position and said, " I will ful-fil all that I have promised. " Now I got up and sat on my bed to see him more distinctly and saw him for a third time when he concluded by saying " The Seas and Mountains shall disappear but my word will stand. " It was twenty years ago, I had a similar vision when I saw Lord Jesus ascending up the Heavens and he had asked me, " What do you want "? I replied, " Make me a good doctor." Then he said, " yes. I will make you a good doctor, " and I woke up. I have a large painting of the Lord in front of me. in my meditation room. I had not spoken of it to *Gurudev* when he was with us in flesh and blood but he had once appeared in my dream and asked me to keep a large painting of my *Iṣṭa-Davatā* as I had seen him. All these things are really wonderful. So many problems were in my mind on the previous night of the recent experience and I got such a great relief next morning. On the first of August I was called by the people of the city to preside over two *Shri Lokamanya Tilak Anniversary Celebrations*, one in the morning and the other in the evening. They persisted that I must accept although I declined and advised them to have good *Marathi* speaking *Vidwan* or some officer In the evening the gathering was very big with Hon. Minister *Shankararao Chavan* as the main speaker. I remember *Gurudev* whose presence I felt at the time and addressed the people in *Marathi* with a few English sentences here and there. The audience was immensely pleased and applauded me. God knows what I spoke but I gave one of my outstanding orations. Who has done it ? Certainly not I.

Some years back an International Journalist *Miss Julie Medlock* was introduced to me while she was on a special misson to study world conditions, in the cause of peace She heard about my interest in Religion and *Yoga* and gathered a lot of my knowledge and experience in the line. Since then she has been regularly corresponding with me sending her publications etc. She was in India for over a year, at the various *Āsramās* including *Pondicherry*; unfortunately *Gurudev* was not there for her to visit our *Nimbal.* She then went to *Pakistan* and now she is in *Accra-Ghana.* You must have heard of the great Peace Assembly held recently at *Accra* under the Chairmanship of President

of *N Kruma* who is working for a world without the bomb and struggling to create an United States of Africa. One hundred world leaders including *Earl Russel*, Dr. *Schweitxer* and many other great leaders, professors, scientists and thinkers were invitade. Through the grace of sister *Julie Medlock*, I was one of the invitees by the *Ghana* Secretariat. I was over-whelmed and wrote back. " Small as I am, I cannot afford to attend the august gathering but kindly accept my message and congratulations " and sent a small humble message. In return I got a beautiful letter and I am taken as one of the members of the Assembly and I am given the privilege to send in my suggestions and ideas from time to time. All these happen unasked; certainly they proceed through the grace of *our Great Gurudev who*, beyond any doubt occupies a supreme place with God Almighty. All good things come slow and I fully hope that my plans for a nobler service to humanity will certainly be accomplished in the future.

The *Aurangabad* Municipality has given me my clinic premises on perpetual lease and also granted a contribution of Rs. two to ten thousand every year, depending on their funds for charity. I am forming a charitable trust with the gift of Hospital equipment I received from America, after adding some new buildings to my hospital, soon after my return from my tour when I hope to get more aid from my foreign benefactors. So my hospital will become a lasting monument to my life and work here. I am also scheming a huge colony, the *Jyotinagar Colony* on my forty acres of land with about two hundred houses, with all facilities such as hospital, infirmary, shopping centre, library, public Hall, School, etc. above all a Temple of *Advaita*, with seven doors, representing the seven religions, with seven places of worship and all leading to a central Hall with a thousand C. P. light, explaining the truth that when a man rises above all the differences and the *Upadhis* of life such as caste, creed, colour and sex, when he develops the clear divine Vision, he sees his God Almighty. After the first entrance of the circular building the first room will contain portrait of saints and books pertaining to that particular religion. The next room which will be a tempie or a mosque will be three steps higher and the central hall, all painted white will be another three steps higher. On the top of the building will be symbol of all religions combined such as they have had at the *Shānti Āshram* of *Swami Oṅkār* in the *Totapalli Hills* near *Masulipattum*. Top of that will

be a huge light, the *Jyoti* symbol of new *City of God* which I am eager to raise before I quit. The layout is ready and the officials have been good enough to help me in the venture. It will be a scheme of about 25 lakhs and the Co-operative Society will get nearly 80% loan from Government to be paid in 240 instalments by the members who come to reside in the new colony. So, I have been busy over so many of these activities besides the illness at home and my busy clinic which is progressing as usual. So, you will forgive me for forgetting so many things especially your dear son's marriage. our obligations, rather homage to *Nimbal* and particularly to have not written you until I got your most loving letter. I am enclosing a cheque which kindly hand over to dearest Mother when you go to *Nimbal* with my *Praṇāms* to her. My daughter Maya and her husband are returning from West Germany, arriving Bombay on the 13th by S. S. Victoria I shall be going to receive them. My son-in-law got a good job in Delhi at a New Tractor Factory which shall be distributing Tractors and farm implements in India of a German pattern. He has had training for 9 years in England, served the Lybian Government for two years and now had some experience in Germany He is considered an expert mechanical and Electrical and Diesel Engineer. He will get Rs.1250-00 plus Rs.150-00 allowance to start with and the Good Earth Corporation (name of the Firm) will advance Rs. 3000/- towards settling down in New Dehli. All God's blessings. We have also nearly arranged for the wedding of my 3rd daughter with the son of retired D. S. P. of Delhi. They have big business concerns in Delhi and Bombay, running Motor Transport, agency for Cement and building materials and family friends of our Revered Pandit Nehru. The boy is the youngest after six elder sisters who are all married and well settled. One of them is the wife of an officer in the Poona Chemical Laborateries. The boy will inherit the whole property etc. Gurudev's blessings and God's infunite mercy and grace on his humble devotee. Things come unasked and it is really wonderful. More in my next and I close with our deep regards and love to dear self and all at home; blessings to the yongsters and respects to dear mother. God be with you and trust this letter finds every body in perfect health.

The God-Oriented Ethics of Dr. R. D. Rande

Prof. S. K. Gupta.
Reader in Philosophy S. C. S College, Puri.

As Dr. Ranade was a mystic, his Ethics is permeated with God realisation Among the Western theories of Morality, Rigorism of Kant and Self-realisation of Green, Bradley and others, impressed him. These theories are spiritual in outlook. However spiritualism was not developed in the theories to that extent as Dr. Ranade would have liked. He elevated them to their spiritual consummation. Among the Indian theories of Morality, the Ethics of the Bhagavadgitā was the most to his liking. Dr. Ranade holds that the theory of Beatificism is the crowning feature of all the theories of morality to be found in the Gita. The Ethics of Dr. Ranade is treated under three sections viz. I Moralism, II Super-moralism and III Beatificism. Moralism is sub-divided into two parts. The first part presents Kant's Rigorism in comparison to the moral theory of the Gitā and Dr. Ranade's own theory rising above both. The second part deals with the moral theory of Self-realisation and its spiritual culmination in Dr. Ranade's Philosophy. The section Super-moralism contains the theories of Naiskarmya and Nistraigunya i e. Transcendence of actions and transcendence of qualities. In the third section Dr. Ranade's own theory of Beatificism is discussed. It is shown that this theory reconciles Moralism and Super-moralism and transcends them both.

I

Moralism :-(a) The categorical Imperative with its specifications in the Philosophy of Kant and Bhagavadgita. It's spiritual consummation in Dr. Ranade's Philosophy.

The Categorical Imperative as Kant formulated in the Critique of Practical Reasoning is a very general principle of morality which needed specification " Act on that principle which may be regarded as a law universal " has three specifications. The first specification is

" act on that principle which might be regarded as a law of nature." The second specification runs thus " act on that principle which might be regarded as the law of reason." The third specification is " act on that principle which will conform to the concept of the kingdom of Ends." Kant added these subsequently. He realised that moral law should be subservient to the higher values of life. The highest value in human life according to Dr. Ranade is God-realisation. The ultimate purpose of morality is to help realise God.

There is similar formulation of the categorical Imperative in the Bhagavadgitā with its specifications. In Dr. Ranade's opinion " the procedural similarity as well as the similarity of content is wonderful."[1] The general formulation of the Categorical Imperative in the Bhagavadgitā is " Karyamityev yatkarma niyatam kriyaterjuna " (XVIII-9)- " you ought to do a thing because it is your duty to do." Duty is to be done for the sake of duty. The same idea is expressed in " Karmanyevadhikaraste mā phalesu kadachana " (II-47). Then there are three specifications of this principle analogous to the specifications of Kant. The first specification is that duty is to be performed leaving away all attachment and desire for the fruit-sangam tyaktvā phalāni cha. Even holy actions like worship of God are to be done in the same spirit. The second specification is "Yogaḥ Karmasu Kausalam" (II-50) " Siddhayasiddhyao Samo bhutva samatvam yoga uchyate " (II-48) An action should be performed skilfully maintaining equanimity. A disturbed mental state is not conducive to skilful execution of an action.

The third specification is the concept of Yajna. An action is to be performed in the spirit of sacrifice to God. The ' contamination ' of action is thereby avoided. Actions are to be offerings to God. The motive behind an action should be devotion to God and not attainment of any selfish end.

Dr. Ranade's special contribution to Ethics is to show that the specifications of the Categorical Imperative in the Bhagavadgitā are analogous to the specifications of Kant. The first specification of Kant and the Gitā have identical import. An action becomes a law of nature when desire for the fruit is set aside. Otherwise its

1. The Bhagavadgita : Philosophy of God-realisation. p. 199.

universality is lost yielding place to individuality. The second specification in the Gitā is wonderfully similar to the second specification of Kant. An action obeys the law of reason when it is executed skilfully with equanimity. Emotion should not get the better of reason in action. Actions should be rational. That is why Kant says that a duty done out of some strong emotion such as even love is mentally pathological. In doing one's duty reason must reign supreme. All emotions should be relegated to the background. Otherwise one is likely to swerve from the path of rectitude. Preponderance of emotion makes a person lose equanimity and indulge in actions irrational. The third specification in the Gitā as we have seen recommends performance of actions in the spirit of sacrifice to God. The same idea occurs in Kant's Kingdom of Ends. Realisation of the higher values of life should be aimed at in all actions. The highest value of life is God–realisation. Offering actions to God is to aim at the highest value. By the way Dr. Ranade tells us that the concept of Yajna reconciles the antinomy between Jnāna and Karma. Yajna implies offering of actions to God. The process involves concentration of mind on the idea or knowledge of God. Actions are performed in the honour of God being prompted by God-love arising from the knowledge of God. Thus there is a synthesis of Karma and Jnāna in Yajna.

The Gitā goes beyond Kant in bringing out the implications of the Categorical Imperative. The Gitā says that performance of duty is attended with a feeling of joy. Kant does not want us to do our duty with a feeling of joy. He calls it mentally pathological. But it is unpsychological. Action cannot be divorced from its feeling tone. Rather a healthy feeling is an index of good action. Next in the verse II–23 it is said that performance of duty purifies the mind. Performance of good actions results in washing away the effects of evil actions and driving away evil thoughts from the mind. This according to Dr. Ranade is moral preparation for God–realisation. Finally the verse IV–31 of Gitā tells us that persistent performance of good actions leads to God-realisation (Yānti brahma sanātanam) and then one enjoys spiritual nectar (Yajnāsistāmṛta). He who offers his actions to God persistently is helped by God. Divine grace descends on him. This mystical significance of the Categorical Imperative though not mentioned specifically by Kant is yet implicitly suggested in his Kingdom of Ends.

The Gitā goes beyond Kant. It teaches Activism. A life of intense activity is good so far as it goes under the guidance of the Categorical Imperative, and yet there is a limit. Beyond the limit as Dr. Ranade indicates the Categorical Imperative becomes defunct. When man is yet to realise God, the 'ought' of the Categorical Imperative has a meaning. It leads man along the Pathway to God. But when God is reached there is no more any 'ought'. An action at this stage is no more binding upon man. The question of its being 'ought' to be done does not arise. As Samkara is of opinion Jnānottar Karma i.e. action after God-realisation is unnecessary. Another point which Dr. Ranade brings to light is that the complete knowledge or Jnāna of God is not possible in this life. "Jnāna is not an event but a process." "Illumination never comes finally and fully. We always keep making an asymptotic approach to illumination, but never actually reach it." As long as soul is encased in body which by its nature is imperfect, some imperfection always lurks in the soul however spiritually advanced it may be. "Jnānesvara has told us that there is always that difference between the aspirant and God as between the gold of fifteen carats and the gold of sixteen carats." Jnāna is a life-long process of bringing the aspirant nearer and nearer to God, but always falling short of Him. Therefore Jnānottar Karma or action after God-realisation never occurs in this life. Further Dr. Ranade points out that action or Karma as such is not absolutely necessary for God-realisation. Silent meditation of God's name with devotion can achieve God-realisation without external action. Dr. Ranade tells us "if we are contemplatives, nothing can sitr us from a life of God-enjoyment to which we are naturally born, though we may not wholly set aside the principle of action to which we are not born."[2] Performance of actions depends upon man's temperament. Some persons are temperamentally active. For them selfless actions are certainly good. There are others who are of contemplative temperament. They prefer contemplation and meditation to actions. Such persons can realise God without much of action. In fact Sankara "has nothing to do with the Karmas." God, Sankara thinks, can be realised without Karma. Thus Dr. Ranade shows that Jnāna-karma samucchaya or synthesis of Jnāna and Karma for God-realisation is not necessary. God can be realised through soulful meditation and the resulting knowledge or Jnāna without much of action or Karma.

2. The Bhagavadgita : Philosophy of God-realisation p. 268.

Moralism– (b) The moral theory of self-realisation and its spiritual culmination in Dr. Ranade's Philosophy.

Dr Ranade's moral philosophy stands out from all previous theories of morality. The Western Philosophy gives us Moralism and the Gitā from Moralism rises to Super–moralism. Dr. Ranade soars still higher up to Beatificism. Moralism insists on doing duties and acquirng virtues. The Gitā enjoins upon us duties and goes further when it asserts that with perfection of morality man becomes super-moral. To explain the super-moral, Dr. Ranade refers to Nietzsche's superman. A super-moral person is a moral giant. His disinterestedness in action far surpasses that of a common man. If per chance such a person commits a wrong action it does not spell any defect as he is absolutely detached or non-involved. In fact he is incapable of doing a wrong act. Super-moralism is propounded in the theories of Naiskarmya (transcendence of action) and Nistraigunya (transcendence of gunas) of the Gitā. At this stage actions performed do not have any fettering effect. Karma phala ceases to accrue. Dr. Ranade's Beatificism is yet a higher stage of moral progress. At this stage God-realisation is well established in life and one lives through constant enjoyment of God. Any external action is a hindrance to such enjoyment. Duties having outgrown their utility become superfluous.

Among the Western theories of morality self-realisation has the maximum spiritual import. Before the birth of Christ, Plato and Aristotle were upholders of this theory. The modern advocates of the theory are Green, Bradley, Seth, Urban and others. According to Plato the good of a person is to fulfil his function or purpose in life. Aristotle says that by rational control of irrational impulses virtues are acquired, human personality is perfected and man's highest good is attained. The modern philosophers recommend harmonious development of all sides of human nature. "In the total functional development of man's rational nature, both individual and social, the realization of all his capacities as a person, in connection with that scheme of things, of which he is a part, such a final end is found".[3]

3. Ethics for Today by Harold H. Titus p. 173

Beatificism is also self-realisation, but it is of much higher order than the realisation of the various faculties of man :namely the itellectual, the emotional and the moral. It is the visualization of Self (Ātman) within man, which ultimately is God-realisation. The self is the highest object of desire. With the realisation of the self all desires are fulfilled. "Hence it is that we ought to meditate on the Ātman (self) as the only object of desire".[4] Further one who has attained the Self becomes desireless. "It is in the doctrine of Self-realisation that the ethical and mystical processes meet"[5] says Dr. Ranade. Well-being of the self is aimed at by self-realisation. Morally good actions are conducive to human well-being The maximum well-being is attained in the mystical realisation of Self or God Mystical experience intensifies morality which is consummated in God-realisation. An immoral person cannot be a mystic.

The practical method of self-realisation is given in Dr. Ranade's Philosophy. Virtue brings man closer to God. Vice turns a person away from God. In Dr. Ranade's words " God-love is the central virtue in which are focussed all other virtues and which illumines them all "[6] All virtues find their explanation and justification in God-love. Dr. Ranade gives a list of ten principal virtues, moral and spiritual and shows their bearing to God-love. Moral virtues he classifies as individual and social and adds the spiritual virtues. 'Non-attachment', 'discrimination ', ' self-control ' and 'patience' are individual virtues, 'Sympathy ' and 'benevolence' are social virtues. 'Study of philosophy', 'reverential service' to the Spiritual Teacher, 'meditation on God' and 'Divine Optimism' are spiritual virtues.[7] Dr. Ranade shows that each of the above mentioned virtues has Divine significance. Non-attachment is "dispassionateness for everything except God." Discrimination directs God-love in right direction. Dr. Ranade calls discrimination lame as by itself it cannot move forward towards God withont the dynamic God-love or bhakti. And he calls bhkti blind, as an emotion as such is. It needs guidance, which comes from discrimination. Self-control is the control of

4. A constructive Survey of the Upanishadic Philosophy by R. D. Ranade p. 222
5. Ibid p. 221
6. Pathway to God in Hindi Literature P.92
7. Ibid P. 95

sense organs and mind to make God-love really effective. Patience is persistent toil. Sympathy is the outcome of the belief that God is inherent in all beings. Benevolence follows from sympathy or compassion. The spiritual virtues' Dr. Ranade takes up next. The study of Philosophy helps determination of the nature of God and thereby augments God-love. Regarding reverential service to the Spiritual Teacher Dr. Ranade writes that without it "The double lock of God-love and God-vision, would not open out to us." Meditation on the Name ond Qualities of God accentuates God-love which in its turn intensifies meditation. As Dr. Ranade puts it "unless we have mantrajapa (meditation on the Name) and gunagāna (meditation on the Qualities) God-love cannot be created in us and unless the germ of god-love is in us, we may not be tempted to and certainly not succeed in carrying on our mantrajapa and gunagāna. Finally Divine Optimism is the outcome of God-love and meditation." It is the belief that not a feather drops from the sparrow without some divine purpose. Enjoyment of God-realisation is the highest purpose in life and is sufficient justification for all virtues. In this connection Dr. Ranade shows in his book 'Pathway to God in Hindi literature' that the idea of a central spiritual virtue which adds significance to other virtues also occurs in the teachings of St. Augustine. As a true Christian St. Augustine believed in the three cardinal virtues of faith, hope and charity. For him Charity or Love is the supreme virtue Other virtues are only aspects of it. Love is engrained in human heart. We love not only mankind but also God. To love God is to have faith in God. Faith in the words of Dr. Ranade " develops love to its full strength." Thus Love and Faith are reciprocal. Hope Dr. Ranade indicates springs from both. A devotee cf God hopes for communion with Him and enjoyment of bliss. Further St. Augustine recognises the Platonic virtues of Temparence, Fortitude, Justice and Prudence as expressions of Love. " Temparence is love keeping itself uncontaminated for its object. Fortitude is love readily enduring all for the beloved's sake. Justice is love serving only the beloved and therefore rightly governing. Prudence is love sagaciously choosing the things that help her and rejecting the things that hinder." In his book The Bhagavadgitā: Philosophy of God-realisation, Dr. Ranade shows that the same idea occurs in the Gitā especially in the twelfth chapter. God-devotion

is the central virtue unifying other virtues. The virtues are compassion, equanimity, purity, harmlessness, self-control, non-attachment, fearlessness, sacrifice, peace, valour, lordliness and service.[8] They are all entailments of God-devotion.

A virtuous action can be autonomous or heteronomous The imposition of moral law on man by some external authority is heteronomy. Man then is constrained to perform his duties by some agency other than himself. Morality becomes compulsory and loses its value. In Dr. Ranade's words " it is neither the Society, nor the State nor (an external) God who can give us the essential rule of moral conduct. This must spring entirely from within ourselves. "[9] This is autonomy. Kant's Categorical Imperative is autonomous It is the utterance of human conscience. Duty must be self-imposed. Dr. Ranade's idea of autonomy has its speciality. Autonomy is ultimately 'Theonomy'. The voice of conscience is the voice af God. All moral actions find their raison detre in God-love. A devotee who dedicates all his actions to God is eminently theonomous, Autonomy is consummated in theonomy.

II

Super-moralism :-Morality spiritualised ultimately becomes super-morality. The Gitā doctrines of Naiskarmya (going beyond Karma) and Nistraigunya (transcendence of gunas) are shown by Dr. Ranade as theories of super-moralism.[10] Naiskarmya is attained when one rises superior to Karma and Dharma. Sri Krishna says in the Gitā-Sarva dharman parityajya mamekam śaranam vraja. Leave aside all religions and surrender yourself to Me. With the attainment of perfection in morality, devotion to God is intensified. The devotee surrenders himself to God. Such a person enters the domain of God. He rises above the fettering effect of actions. His actions do not bear any fruit. Samkarāchārya goes to the length of asserting that even bad actions performed at this stage will not have any binding effect. He performs actions disinterestedly without getting involved in it. Now dharma (religion) is a kind of Karma (action) though of a

8. The Bhagavadgita : Philosophyof God-realisation. p. 213.
9. A Constructive Survey of Upanishadic Philosophy p. 214
10 The Bhagvadgita : Philosophy of God-realisation P. 215

higher order. Another interpretation of Naiskarmya is performing actions in the spirit of Anāsakti or detachment. One who is completely detached from the fruits of action is not bound by them. He is a super-moral person. Niskāma Karma is the specific teaching of the Bhagavadgitā. It is to be noted here that complete renunciation of fruits of action is possible on the part of a person who has surrendered himself to God and attained Divine Grace.

Nistraigunya (transcendence of qualities) is super-moralism of a yet higher order. When the self-surrender to God is complete, the devotee has mystical realisation of God. God being above all qualities the devotee who realised God also rises above qualities. Dr. Ranade indicates two ways suggested by the Gitā to attain Nistraigunya. One is Nityasattvastha and the other is Avyabhichārini bhakti. Nityasattvastha is constant concentration on the knowledge of God. All illusions are dispelled and ultimately mystical realisation of God takes place. All moral action, which smacks of qualities, then loses its significance. Such a person becomes super-moral. Avyabhichārini bhakti is the way of devotion. Dr. Ranade is of opinion that God-realisation through knowledge alone is difficult. Man comes nearest to God quickly through genuine devotion. The devotion or bhakti must be avyabhichārini i. e. 'one pointed' and 'unswerving'. Deep meditation on God's name with soulful devotion leads to God-realisation and transcendence of qualities. His actions then are without moral qualities. He rises above morality.

Another moral teaching of the Bhagvadgitā is the attainment of Sthitaprajnatā or equanimity. Morally good actions make the mind calm. Dr. Ranade points out that equanimity underlies both Moralism and Super-moralism. There is however a difference of degree between equanimity underlying Moralism and that underlying Super-moralism. A super-moral person attains a higher degree of equanimity than what an ordinary morally good person attains. There is equanimity of yet higher order, in fact of the highest order in Beatificism-a theory of morality propounded by Dr. Ranade under the influence of Upanishadic Philosophy. At this stage Sthitaprajna is called Kutastha (kutavatisthatiti) i e. "unmoving like an iron anvil"[11] This is the interpretation of Kutastha by Dr. Ranade's Vedantic teacher. Dr. Ranade adds

11. Ibid p. 220.

another interpretation of Kutastha. The word also means "the soul and very peculiarly also the God in the head."[12] Kuta is the top-most part of the brain and Kutastha is the soul or God therein.

III

Beatificism:—We come now to Dr. Ranade's theory of Beatificism as culmination of our moral life. In the Super-moralism of Nistraigunya type we have seen that moral development combined with Jnāna-yoga or Bhakti-yoga ultimately leads to mystical experience, rising above gunas or qualities. This is the beginning of Mystical career. At this stage though God is realised yet duality between soul and God remains. Therefore room for actions remains. Good actions are still necessary for complete mergence of soul in God. As a devotee rises higher in the rung of Mysticism the sense of duality is gradually eliminated. Between soul and God intimacy increases. Dr. Ranade gives us three stages of Beatificism.[13] At the first stage Brahmasamsparsa or touching of God occurs. The soul comes "into direct contact and communion with Him." Here it is to be noted that the sense of duality is still there. Next comes the stage where the sense of duality is obliterated. There is identification of soul with God. "Having enjoyed the highest bliss inside and having become one with the Brahman, a man reaches the state of Nirvāna, the highest bliss." At the third stage the sense of identity is lengthened in duration and further realisation dawns upon the devotee that Bliss is God. The soul realises that It is, and therefore God is, Bliss. Dr. Ranade says that this is the implication of the axiological identification of happiness with Reality. In the state of Beatitude no external action is possible. Nor is it necessary. Rather it is a hindrance to God-enjoyment. It is a state of actionlessness. Beatificism resolves the contrast between Moralism and Super-moralism. Both Moralism and Super-moralism are conducive to bliss and they are instrumental in bringing about Beatificism.

The idea of attainment of bliss or happiness occurs also in the Western theory of Self-realisation. But self-realisation here tantamounts to rationalization of animal impulses. Self-realisation in

12. Ibid p. 220.
13 Ibid p. 223.

Beatificism involves spiritualization of our life. Spiritual bliss is of higher order than rational bliss. There is mention of blissful mystical experience here and there in the Bhagavadgitā. The Gitā is mainly activistic in character. Beatificism does not denounce activism. Activity is a matter of temperament. For realisation of Ātman however at least a tempoiary relinquishment of worldly activity is necessary. The Mundakopanishad points out that Ātman cannot be realised by a man " unless he feels disgusted with the worlds to which his actions may bring him.....unless in other words he regards the life of Self-realisation as uniquely superior to the life of action."[14] Over and above, silent and serene enjoyment of God is distracted by worldly activities. A saint after attainment of Beatitude may be engaged in worldly activity; but all his activities are meant to proclaim the glory of God. He makes people God-conscious and puts them on the pathway to God. Such is Beatificism.

14. A Constructive Survey of Upanishadic Philosophy p. 242.

Some Remarks on Rsi [Spiritual] Tradition in Modern India

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1) I do not propose to consider the *ṛṣi* tradition in India, historically. What I shall do, is to select some aspects of it, as they are alive in modern Indian history,

2) *Ṛṣi*, etymologically, is one, who sees: '*ṛṣiḥ darśanāt*' says *Nirukta* (II. 11). Historically, *ṛṣi* figures as a poet, a composer of the Vedic *mantras*; he was the one who "saw", as it were, the *mantras*. In a wider sense, he is the one, who makes knowledge-claims based, primaril yon visions (*darśana*), and thus, *ṛṣi* means a mystico-religious person.

Sociologically, great *ṛṣis* are the religious formulators, the authors of the *Śrutis* and *Smṛtis*: they are the creators or preservers of the Indian spiritual tradition.

3) To understand the *ṛṣi* tradition, is to understand this spiritual tradition.

But what is this Indian spiritual tradition? I should think that no formal definition or a condensed description would help.

Instead of formally analyzing the elements of this tradition it may be fruitful to look at the tradition as a whole, *as embodied* in the form of life of Indians, who are acknowledged as spiritual beings. And here we look for those aspects of their lives, which may seem to contribute or be relevant to, their spirituality.

Is not the list of such acknowledged beings vast?

But we can select only the *most* important. Also, we should look at the lives of those, about whom we can get a full-blooded picture, both in terms of what they themselves have said, and in terms

of what others have said about them. This may help us in having an objective picture of their spiritual life.

Now this is only possible in case of those beings, who are living or who lived in the recent past: Such e. g. are Ramakrishna Paramahamsa, Vivekananda, Aurobindo, Gandhi etc.

4) What is, broadly, the phenomenological description of the elements of spirituality ?

I shall seek an answer to this question in terms of the lives of Ramakrishna, Vivekananda, Aurobindo and Gandhi. I shall consider *some* elements, relevant to the considaration of their spirituality.

A) What is the psychological and intellectual make-up of these men?

William James characterizes religious geniuses as marked by crankiness, blended with superior intellect. I would add, they are high-strung and intense

Rāmakrishna was "exceptionally high-strung" and even as a child showed "precocious intellect". He was a psychopath; at eight when he was acting the role of *Śiva*, in a ritual drama, he was possessed by the spirit. The spectators thought him dead.[2] Trance and spirit possession marked his religious life, since. "In the midst of ritual he was seized with fits of consciousness, sudden collapses and petrifactions, when he lost control of his joints and stiffened into a statue".[3] "His temperament was exceptionally high strung, for he was supersensitive to all the winds of joy and sorrow, both moral and physical".[4]

Born of a great aristocratic *Kṣatriya* family, Vivekānanda (Naren) showed a temparament characteristic of his warrier caste. His mother was an educated lady; and his father is said to have led an "ostentatious and restless" life. Naren was "gifted with a multiplicity of talents, and cultivated them all". It is said that "between the ages of seventeen and twenty one, ... he went through a series of intellectual crises increasing in intensity until religious certainties put an end to them".[5] "From my youth up" he relates "every night just as I fell asleep two dreams took shape. In one, I saw myself along with the great ones of the earth, the possessor of riches, honours, power and

glory; and I felt that the capacity to attain all those was in me. But the next instant, I saw myself renouncing all the worldly things, dressed in a simple loin-cloth, living on alms, sleeping at the foot of a tree; and I thought that I was capable of living thus, like the *Ṛṣis* of old. Of these two pictures the second took the upper hand and I felt that only thus could a man attain supreme bliss ... And I fell asleep in the foretaste of that bliss ... And each night it was renewed..."[6]

Aurobindo's background is vastly different[7]. He was taught in the Convent, and stayed away from the family at five; his mother's mental condition was abnormal; later, she became insane. At 7, he went to England and stayed there for 14 years; he had a fairly distinguished academic career; he passed the Classical Tripos in the first division at the end of the second year, and won a prize for Greek and Latin verse. Of the later Aurobindo, one of his disciples says that he "was desireless, a man of few words, balanced in his diet, self-controlled, always given to study".

Gandhi[8] was reared in a religious atmosphere; his mother, whose influence on Gandhi was immense, was intensely religious Like Aurobindo, Gandhi was exposed to Western education and culture, though for a shorter period, but later stayed away from India, in South Africa for almost 20 years. Gandhi's crankiness knew no bounds. Just to illustrate, Ruskin's "*Unto the Last*" so tremendously influenced him, that he thenceforth, decided to change his life almost completely; he gave up a lucrative practice; he was making five or six thousand pounds a year; he abandoned all this, to live the life of the persecuted Indians, in an agricultural colony, the Tolstoy Farm. Though he was an enemy of the South African State, whenever it was in serious difficulties, he suspended the noncooperation movement and offered his services. He organized an Indian Red Cross during the Boer War; and when the black plague broke out, he organized a hospital etc.

(II) Does spirituality entail mystico-religious experience (i.e. Saksatkara or darśana)?

Ramakrishna's life abounds in such experiences; his disciple Vivekānanda, had few experiences, though they increased at the end. To illustrate : on Aug. 2, 1898, at Almora, he saw, it is said, the vision

of *Siva*, " He would never say, what he had seen and heard... (when he emerged from the trance), there was a lot of blood in his left eye, and his heart never dilated, and never regained its normal condition. For days afterwards, he spoke of nothing but *Siva*".

Visions also characterise the spiritual life of Aurobindo : perhaps the first most crucial experience precipitated in the Alipore jail; Aurobindo claimed to have the vision of *Vāsudeva* (*Kṛṣṇa*). At Chandernagore later, he saw the visions of Goddesses, which subsequently were identified by him, as the four Vedic goddesses *Iā*, *Bhāratī*, *Mahī* and *Saraswatī*.[10]

Visions have no place in Gandhi's spiritual life. " I have no special revelations of God's will", says the Mahatma. "My firm belief is that He reveals himself daily in every human being. "

(III) What are the means to attain spirituality ?

The worship of *Kāli*, the Mother, seems to be central in the life of Rāmakrishna. A *Bhairavi Brāhmaṇi* initiated him. ... "She made him try all the roads of the *Sādhanā* even the most dangerous ones, the *tantras*".[11] Another spiritual guide Totā Puri led Ramakrishna to the stage of *nirvikalpa Samādhi*.

Worship of *Kāli* also plays an important role in the spiritual life of Vivekananda, this being due to Ramakrishna. But, towards formal ritual and formal worship, Vivekānand's attitude is highly ambivalent. " Let us throw away all this paraphernalia of worship– blowing the conch and ringing the bell, and waving the light before the image.... Let us throw away all pride of learning and study of the *Sastrās* and all *Sādhanās* for the attainment of personal *mukti*–and going from village to village devote our lives to the service of the poor . "[12]

Aurobindo's *Sādhanā* is integral *yoga*; *tantra* techniques are relevant to this *yoga*; also the role of the Mother is all-important : " Nothing can be done except through the force of the Mother " says Aurobindo.

Prayers and fasts are significant in Gandhi's *Sādhanā*. Fasts are a means of purification. " I must undergo personal cleansing. I must

become a fitter instrument. able to register the slightest variation in the atmosphere about me.... For me, there is nothing so cleansing as a fast. "

(IV) What is the relationship of morality and spirituality ?

I shall assume the following criterion of the moral rule : " to avoid evil; or to do lesser evil, to avoid a greater one. "

In terms of this criterion of morality, what relationship between morality and spirituality is expressed in the life of these men ?

Relation between morality and spirituality is integral in the case of Ramākrishna, Vivekananda and Gandhi. Divinity is inherent in man; to serve man. is to serve God; to fulfil one's duty to one's people is part of religious life. " We owe a debt to the Gods. We owe a debt to parents. We owe a debt to our wives ... I tell people that they must fulfil duties in the world as well as think about god."— Says Ramakrishna.[13] One "cannot imagine, " says Svāmi Sivānanada, " to what an extent this man so detatched from the world was constantly occupied in listening to the story of their world of tribulations, poured out to him by men and women alike, and in lightening their burdens." He also speaks of " the infinite pity and his (Ramkrishna's) ardent attempts to relieve the sufferings in men."

Vivekānanda proclaims the Gospel of Humanity. "Religion is not for empty bellies ", he, once declared. "May I be born and reborn again and suffer a thousand miseries, if only I am able to worship the only God in whom I believe, the sum total of all souls, and above all my god the wicked, my god the afflicted, the poor of all races"[14]

For Gandhi, morality is the basis of all things. For him, the supreme moral principle was " to return good for evil ". His religion, he was fond of saying. consisted in wiping tear from every human eye. It consisted in serving the *daridri-Nārāyaṇa*. " When all about me are dying for want of food, the only occupation permissible to me is to feed the hungry".[15] "I would rather be torn to pieces than disown my brothers of the suppressed classes.... I do not want to be reborn, but if I have to be reborn, I should be ' untouchable ', so that I may share their sorrows, sufferings. and the affronts levelled at them, in order that I may endeavour to free them from their miserable condition".[16]

Aurobindo speaks of the divine life : « No one is God but in each man there is a God and to make him manifest is the aim of divine liffe."[18] But, this does not clarify the relation between morality and spirituality. Elsewhere, he is more explicit: "The principle of life which I seek to establish is spiritual. Morality is a question of man's mind and vital, it belongs to a lower plane of consciousness. A spiritual life cannot be founded on a moral basis; it must be founded on a spiritual basis ".[18]

Does this not mean, that for Aurobindo, morality is not a sufficient condition for spirituality; whether for him it is a necessary condition, it is not clear.

.....

The above is only a phenomenological account of spirituality in terms of the four spiritual beings.

But: (1) this cursory survey does not make clear, what particular element—a certain kind of psychic make-up, or the occurrence of visions, or morality–is essential to spirituaity.

Also. we need to ask the following questions: (ii) what is the truth-value of the claims made by these men ?

(iii) Thirdly, what is the significance and value of their spirituality to themselves and the social milieu in which they lived?

These are interrelated questions; I shall make brief observations with regard to all the questions simultaneously.

1) *Do they not show pathological strains in their psychological make-up* ?(e. g. Is not Rāmakrishña neurotic epileptoid ?) They are high strung, eccentric and exhibit psychopathic behaviour—some would say.

Is their spiritual authority and value undermined, if we thus describe the psychological constitution of our spiritual exemplars?

The answer is: not necessarily. On the other hand, it may be as Prof. Willism James argues, that these psychopathic peculiarties and

liabilities, "when combined with a superior quality of intellect in a individual make it more probable that he will make his mark and affect his age, than if his temparament is less neurotic. There is of course no special affinity between crankiness as such and superior intellect, for most psychopaths have feeble intellects, and superior intellects have normal nervous systems. But, the psychopathic temperament, whatever be the intellect with which it finds itself paired often brings with it ardour and excitability of character. The cranky person has extraordinary emotional susceptibility. He is liable to fixed ideas and obsessions. His conceptions tend to pass immediately into belief and action: and when he gets a new idea, he has no rest till he proclaims it, or in some way 'works it off'. "What shall I think of it' a common person says to himself about a vexed question; but in a 'cranky' mind, what 'must I do about it' ? is the form, the question tends to take " [19]

11 *What ts the truth-value of the content of the mystical experience of these men* ?

Rāmakrishña had the vision of "Kāli", and so had Vivekānanda. Aurobindo had the vision of Kṛśna-Vāsudeva ?

But : (i) how to validate the claims that they had vision of such-and-such deity, independent of their personal testimony ?

(ii) It is claimed in recent times, that mystical visions can be induced by psychedelic drugs (such as mescalin, LSD etc.) : ancient Indians used *Soma, Viśa, Surā, Andhas* etc. Also, the vision may be induced during the course of mental illness, This raises the problem of the objective validity of mystical visions

To this, it may be argued: "……a mystical experience induced by drug or disease does not have to be judged illusory or demonic. In the determination of whether it is authentic or not its causal circumstances are simply beside the point". [20]

iii) Thirdly, psychoanlaysts have stressed the hold of the "omnipotence of thought " . The uncanny mystical vision is often produced "by effacing the distinction between imagination and reality, such as when something that we have hitherto regarded as imaginary

appears before us in reality, or when a symbol takes over full functions and significance of the thing it symolizes...[21]". ".....It may be that the uncanny is nothing else than a hidden familiar thing that has undergone repression and then emerged from it".[22] (Why is it that *Kālī* should appear in Rāmkrishṇa's spiritual vision, and *Vāsudeva-Kṛṣṇa* in Anrobindo's ? Their early religious conditioning is relevant in this connection.)

(iv) It is claimed, that these mystical encounters are proofs for the existence of God. For Rāmakrishṇa, Vivekānanda and Aurobindo, their visions of *Kāli* and *Kṛṣṇa* are proofs for the existence of God. Gāndhi had no mystical experience, but he believed in the existence of God.

But, what about the extreme case of "mystics who have no belief whatever in a divine being and still experience a sense of overwhelming beatitude, of salvation, or of lost or transcendent individualy".[23]

In India, we have "the Buddha who taught the path to Nirvaṇa but turned away any question about deities or the nature of a life hereafter." [24]

An outstanding example of one, who questioned religious beliefs in recent times is Bertrand Russell. In his recently published "*Autobiography*", he speaks of having a mystical experience on the occasion of his having witnessed the sight of an agonizing heart-attack suffered by Mrs. Whitehead. ("Suddenly, the ground seemed to give way beneath me, and I found myself in quite another region."[25]) I am not sure, whether Wittgenstein believed in a personal deity; but it is said, that he underwent "a deep mystical experience while on the Eastern Front during the War, apparently as a result of reading Tolstoy".[26] Mc Guïness is not sure, whether this story is true.[27]) In an obscure passage, Einstein (who does not believe in a personal deity) exhibits his sense of the mysterious in the following words: "The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: his eyes are closed. This insight into the mystery of life, coupled though it be with fear, has also given rise to religion".[28]

(III) What can we say regarding the significance and value of morality to spirituality ?

For Aurobindo morality is not the basis of spirituality; but for Gāndh morality is the essence of spirituality. I think, in this, Vivekānanda, and may be Rāmakrishṇa. would side with Gāndhi. rather than with Aurobindo.

Now. it is difficult to assess the significance of spiritual experience, solely in terms of "the interpretations that may be offered of it, whether speculatively pretentious or modest":[28]

The relevant question is : "What the mystic does with the experience, that is, what place he gives it in his total personal and moral existence".[30]

(A) The relation between mystic experience, spirituality and morality is well expressed by R. R. Hepburn. He says : "Mystic experience basically involves a powerful urge toward the reconciliation, unification and harmony of all with all, a feature that can be readily integrated with a moral outlook in which primacy is given to love. 'Integrated' in fact, is really too weak a term; that moral ideal may recover its fullest and most splendid development in the mystical vision. and the moral agent gains a source of energy for the pursuit of a moral life".[31] (Is it not true of Rāmakrishṇa that this relationship between spiritual experience and the moral value of "love" is embodied in his life ?)

Also, a spiritual person may be. "at a loss for interpretation, while recognizing in his experience the centre and spring for a morally dedicated life." Here, I am reminded of Gandhi. Gandhi had no traumatic spiritual experience; but. he spoke of the "inner voice". dictating him to do such-and-such, in situations of moral cisis. He was always "at a loss for interpretation". but. none can dispute that his was a "morally dedicated life".

(B) In contrast to this, there is as yet another response to mystical experience, where. the question of morality becomes irrelevant to spirituality. Here. "a mystic may interpret elaborately

and use his mystical experience as a mere refuge from responsibility" [32] As Richard Niebuhr so aptly puts it: spirituality may exhibit "tendency to flee the responsibility of history and engage in premature adventure into eternity".[33]

Now, it is of utmost importance that we distinguish these two spiritual types (A) and (B) sharply, and the correlated forms of life they exemplify. Our evaluations of spirituality, I am convinced, will be different in each case.

I have raised in this paper many questions, not answering any one of them at depth.

But my aim here is a modest one: (i) Firstly, to pose questions on Indian spirituality in terms of the lives of contemporary spiritual persons, thus providing a concrete setting for the discussion of the issues,

(ii) Secondly, to seek criteria by which we can assess the claims made on behalf of spirituality;

(iii) And thirdly, to indicate the need to distinguish different types of spirituality and to evaluate and assess them differentially.

ACKNOWLEDGEMENT

I am much stimulated by Prof. K. J. Shah's discussions on the problems of Indian religion, mysticism and spirituality. This paper is inadequate; if I have put a few things clearly and interestingly I owe this to him.

For any shortcomings in the paper, I am solely responsible.

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Also, cf: "These [religious] experiences we can only find in individuals for whom religion exists not as a dull habit, but as an acute fever. But such individuals are 'geniuses' in the religious line; and like many other geniuses who have brought forth fruits effective enough for commemoration in the pages of biography, such religious geniuses have often shown symptoms of nervous instability. Even more perhaps than other kinds of genius, religious leaders have been subject to abnormal psychic visitations. Invariably they have been creatures of exalted emotional sus-

ceptibility. Often they have led a discordant inner life, and had melancholy during the part of their career. They have known no measure, been liable to obsessions and fixed ideas ; and frequently they have fallen into trances, heard voices, seen visions, and presented all sorts of peculiarities which are ordinarily classed as pathological. Often, moreover, these pathological features in their career have helped to give them their religious anthority and influence." (p. 25).

(2) Romain Rolland, *Life of Rāmakrishṇa*, Advaita Ashrama, (Calcutta, 1965), p. 25

(3) Ibid., p. 36

(4) Ibid., p 56

(5) Ibid., p. 222

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(7) I here refer to Shri. A. B. Purani's *Life of Shri. Aurobindo*, Shri Aurobindo Ashrama (Pondicherry; 1960). References to Aurobindo in this artlcle are from this work.

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(9) Romain Rolland, *Life of Vivekānanda*, Advaita Ashrama (Calcutta. 1965), p. 139–140. The reference hereafter to Vivekananda, are from this work.

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(11) Ibid., p. 164

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(13) Ibid., p. 26

(14) Ibid., p. 89

(15) Ibid., p. 25

(16) Ibid., p. 200

(18) *Letters to Shri Aurobindo*, (Second Series), Shri Aurobindo Circle, (Bombay, 1949), p. 57

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(21) Sigmund Freud, *Studies in Parapsychology*, ed. (Philip Rieff), Collier Books, (New York, 1961), p. 50

(22) Ibid., p. 51

(23) *Encyclopedia*, p. 429

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(25) *Autobiography of Bertrand Russel*, 1872–1914, Bantam Books, (Toronto, New York, 1968), p. 193

(26) *Wittgenstein*, from Concise Encyclopedia of Philosophy and Philosophers, (ed) J. O. Urmson, Hawthorn Books (New York, 1960), p. 408

(27) B. F. McGuiness, *Mysticism of the Tractatus*, Philosophical Review, *LXXV*, 3 (Ithaca, 1966), p. 308

(28) Lo Infeld, *Albert Einstein*, Revised Edition, Charles Scribner and Sons, (New York, 1950), p. 122

(29) *Encyclopedia*, p. 432

(30) Ibid.,

(31) Ibid.,

(32) William James, *Varieties*, p. 7.

A Glimpse of the Bhagavad Gita

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The Bhagavad Gita is the song of God as well as the song about God. It is a song of divine order which has permanent value and which has proved and continues to prove the test of time. It is the music of life which has a double capacity, of arresting the heart and holding the intellect, simultaneously. The Gita is like a deep ocean. The more one controls one's breath and remains at the bottom, the greater the amount of pearls can one collect from the bed of the ocean. Similarly, the more intensely one studies the Gita and practises the tenets enunciated therein the greater becomes one's intellectual and spiritual achievements.

The vast majority of people think that the Gita is not helpful in their day to day life since it deals with God, universe, renunciation and the like. But it is a wrong conclusion, hastily arrived at. The maxims propounded in the Gita can certainly be applicable to every human being on the globe provided they are correctly comprehended. The Gita does not contain dry and vague philosophy which can be divorced from human life. In a word, the Gita is a spiritual reference book which contains the sum and substance of advanced thought, explained and illustrated in an easy flowing language. An ancient verse extols the Gita thus : ' All Upanishads are the cows; the cowherd's son, Krishna, is the one who milks : Arjuna is the calf and intelligent men are those whose who drink that milk, the nectar of the Great Gita '.

The Gita conveys its sublime message through the oral method, which is one of the powerful ways in imparting knowledge from the pedagogical point of view. Though the Gita is a gist and synthesis of the Hindu scriptures, one will find it has a universal appeal as it envisages a religion which comes from within.

Man has two natures, a higher and a lower. The Bhagavad Gita aims at the manifestation of one's higher nature and elimination of the baser; in other words it aims at the removal of animality and

manifestation of divinity of man. Let us here confine to the twelfth chapter of the Bhagavad Gita and arrive at the religion it reveals from different points of view.

The Physical Aspect

'A Sound Mind in a sound body' is a well-known proverb. The superstructure and its many-sided architectural excellence cannot exist unless the building has a firm foundation. Likewise one cannot build up a spiritual life unless one possesses a sound physique.

Human beings are classified into three main divisions according to their outstanding capacities: (1) those possessed of a great amount of physical stamina; (2) those having a preponderantly emotional nature; and (3) those possessed of intellectual brilliance The Gita makes this classification clear and then prescribes the way each class of people are to follow to reach 'the kingdom of God' or enjoy ever-lasting bliss.

People having a restless temperament can follow the Karma Marga or the path of action; those that are emotionally inclined can follow the Bhakti Marga or the way of devotion and those whose power of discrimination is sharp and are always on the alert can follow the Gnana Marga or the path of knowledge. Thus, the Gita gives everyone ample scope to unite his soul with God. The temperamentally active persons, as said already, can by righteous deeds or action that are pleasing to God pursue their spiritual path,

> abhyase 'pi asamartho 'si matkarma paramo bhava
> madartham api karmani kurvan siddhim avapsyasi
> —GITA XII. 10

'Cleanliness is next to Godliness'. Physical cleanliness is the index of mental health and spiritual purity. If the body is healthy, the mind can be clean; if the mind is clean, thoughts arising in it will be flawless; if thought is flawless the words will be pure; if the words are pure the actions will be pious; if the actions are pious the results will be fruitful. So, it goes without saying that physical purity has its own value in the spiritual life also.

The Gita aims at the attainment of individual's equanimity at every level – physical and mental. It expects everyone to possess a

sound physical constitution. The body should not only be free from diseases and deformities but should have a resisting capacity to extreme heat and cold. Further, the body should be trained and cultivated in such a manner as to experience alike the pairs of opposites, pain and pleasure and the like. Such a type of physical neutrality is the foundation for intellectual equipoise.

sitosna sukhadukhesu samah sanga–vivarjitah
(Ibid. 18)

Thus, from the physical and physiological points of view, the Bhagavad Gita aims at the harmonious develepment of man.

The Mental Aspect

Every profession requires and demands certain special abilities and traits. If a person does not possess the requisite qualifications, he cannot succeed in that career. A soldier should have enormous physical verve; a technician must possess skill; a lawyer should possess the gift of speech; an author must have a good command of language; and a man who practises religion should have the right type of mental aptitude. The religion envisaged by the Gita has a wide appeal because it caters to the needs of people with different mental make up. So, it stands to reason that mental propensity is an essential qualification for a person to embrace a faith.

Though there are three main paths viz., the paths of action, devotion and knowledge, the ultimate goal is one and the same. For instance, a man may travel from one place to another by bicycle, bus, train, ship or plane. The choice of the vehicle depends mainly on his financial capacity and next on his whims and fancies. Though people may travel by different kinds of vehicles, under normal conditions, it is a physical certainty that all of them will reach their destiny. Similarly the follower of each path shall certainly reach his goal, provided he has fixed his mind on God. Such a single-minded devotion is emphasized throughout the Gita.

mayi avesya mano ye mam nitya yukta upasate
sraddhaya parayopetah te me yuktatama matah
(Ibid. 2)

From the spiritual point of view, the fundamental condition expected of every man is the control of his senses. The concept of Lord Krishna serving as a Charioteer conveys a great message. We can give an allegorical meaning also to it. The body is the chariot, Arjuna is the soul, the master of the chariot ; intellect is the charioteer Krishna ; mind stands for the reins; and the senses are the horses. It here implies that all the senses should be under the full control of the intellect if we have to be sanely occupied. Controlling the senses does not in any way mean that one should suppress one's feelings just like controlling the horse does not imply killing the horse. Just as the rider has to bring the horse under control with the help of reins, so also one's intellect must fully control one's senses through one's mind. There is a proverb, 'A man without religion is like a horse without a bridle'. In short, the purport of the injunctions of the Gita is that man must be the supreme and unquestionable master of his senses. When man controls his senses and is guided by unprejudiced reason he certainly lifts himself from the animal plane to the spiritual plane. On the other hand, when he becomes a slave to his senses he remains on the animal plane itself. Hence man's progress and perfection is directly proportionate to the control he has obtained over his mind and senses.

It is a well-known psychological truth that more often than not man is carried away by his emotions, sentiments and feelings. He is elated at a gain and depressed at a loss. Until and unless man stabilises the emotional arena in himself, he will find it impossible to create a mental equilibrium. Mental equanimity is the mother of 'peace of mind'. Peace of mind easily paves the way for the realization of God.

Devotion and contemplation are the actions connected with the mind. And it is said heart is the seat of the mind. When the mind is entirely free from the pairs of opposite emotions there will be no mental agitation, there will be the climate for peace of mind. And peace of mind is important not only from the spiritual point of view but in fact it is a psychological necessity for the harmonious development of man's mental health.

The Gita advocates a single-minded devotion. It expects of a devotee as much one-pointedness in his meditation, prayer and contemplation as a hunter does while aiming his arrow at the target.

Most people do not even move their little fingers to help another without expecting some thing in return. Many count their chickens before they are hatched. The behaviour of man corroborates beyond doubt that he is highly selfish and his mind, heart and intellect are perfectly focussed on the fruits of his action. Regarding actions and fruits, the Gita has much to say. Briefly it lays down two principles; (1) that every man should do his duty with all his might and main; (2) that he must completely renounce the fruits of his actions along with his 'I'ness and 'my'ness. If these two sublime principles are adhered to, the sorrowful aspect of human life can be minimized. By way of advocating these two maxims the Gita teaches the right type of mental training which blossoms into mental culture in the long run. It says: Knowledge is better than practice (without knowledge); meditation (with knowledge) is better than mere knowledge; renunciation of fruits of actions is better than meditation because peace follows such a renunciation.

sreyo hi jnanam abhyasat jnanat dhyanam visisyate
dhyanat karmaphalatyagah tyagat santira mantaram.
(Ibid. 12)

In this verse the Gita has revealed the secret of human happiness. This sacred book trains its votary to live in the world without becoming wordly, as the water-drop on the lotus-leaf.

The Social Aspect

The Gita appeals to the social sense and social consciousness of people to a large extent. Man is a social being. He must contribute his share towards the social harmony and prove that he is human by his actions. He should identify himself in the joys and sorrows of his brethren. One of the social duties of man as envisaged by the Gita is that he should rejoice in the welfare of all beings, for unless the social horizon of man's mind expands, realization of social harmony will prove to be a utopia.

Human beings are expected to live in amity and brotherhood for that is one of the qualities that distinguishes them from animals. To err is human and to forgive is divine One's greatness lies not in meeting out vengeance on his fellowmen but in forgiveness. This the Gita briefly, at the same time vividly, teaches;

advesta sarvabhutanam maitrah karuna eva ca
nirmamo nirahankarah samaduhkha sukhah ksami.
(Ibid 13)

The relationship between man and the world has been described in the Gita as follows :

Man should acquire such perfection that he could live without injuring others ond his mental stability should be such as would not be upset by any thing. In order to enjoy social liberty and social harmony man should be absolutely free from envy, fear and anxiety. When these and other tensions are absent, harmony and peace will certainly enter into ihe Social atmosphere. Thus, the teaching of the Gita can be practised in society for its upliftment.

The Intelluctual Aspect

'It is the religion, the inquiry into the beyond, that makes the difference between man and animal', says Swami Vivekananda. Man is a rational animal. Religion is not based on blind faith. The very purpose of Jnana Marga or the way of Wisdom implies the realization of God through knowledge. In order to discover our divinity through the intellectual process (discrimination) one should anchor his intellect in God. Unless one's discrimination is used to incline the intellect Godward nothing spiritual can be attained.

The second important characteristic enunciated in the Gita is the intellectual skill and alertness based on intellectual integrity. It is a moral certainty that one's discriminating faculty will stand him in good stead in his spiritual pursuit. To follow a faith without its knowledge is like undertaking a journey without knowing the destination.

The third significant trait is intellectual equilibrium. Just as man is expected to maintain physical equilibrium in cold and heat and mental equilibrium in enmity and friendship, similarly he should maintain intellectual impartiality in honour and dishonour. As a matter of fact, intellectual equipoise is the mother of sanity of thought which blossoms into intellectual maturity in the long run. Such a man will not attach any importance to name and fame. Thus the Gita

prepares man to comprehend and digest the real philosophy of life with much ease.

The Spiritual Aspect

At the physical level there is no difference between man and animal, as sensual pleasure is common to both. But at the intellectual level, there is a wide gulf between them. Man can reason logically and scientifically whereas an irrational being cannot. At a more subtle level there is the spiritual aspect. Intellectual maturity results in spiritual budding. At the gross level man enjoys physical pleasure, at the mental level he enjoys intellectual pleasure; at the refined subtle level he enjoys spiritual bliss.

One's spiritual bliss lies not only in peace but in completely identifying oneself with God. Unless a sense of oneness with God is felt, the words spirit, spiritual bliss, peace that passeth understanding and the like will be nothing but meaningless jargons. Though the religion revealed in the Gia has a wider connotation and appeals to the various faculties of man, its spiritual appeal is unique and vital. But very few people realize this.

The Moral Aspect

'If wealth is lost, nothing is lost; if health is lost, something is lost; if character is lost everything is lost,' runs a proverb. Morality coupled with wisdom is the sum and substance of the Hindu Culture. 'Desire, anger and greed,' says the Gita, 'is the way to darkness, therefore renounce them.' A world of meaning is contained in this aphorism and requires a life time to unearth it fully. The Gita at other places too gives practical directions regarding duty, moral behaviour, and the like. But mere knowledge of the contents of the Gita does not help. One's life should also be moulded in the line of its tenets. The moral aim of the Gita is to enable its votary to implement the maxims in his daily life.

God as Revealed in the Gita

There are certain characteristics attributed to God which have been accepted by almost all saints and seers. The third verse of the twelfth chapter mentions eight of these characteristics, viz., undecaying, indefinable, unmanifested, omnipresent, imponderable, unchange-

able, immoveable and eternal. God is undecaying. A thing which has birth, has death also. This is the law of nature. The other corollary namely that which has no birth, has no death is also true. God is not born and hence can have no death. He was, is, and will be.

God is indefinable. We can define an object if it comes under our sense perception and experience. For instance, gold can be defined as a precious yellow metal. Its uses can also be defined. But we cannot define God because He does not come under the purview of common human perception and experience. Hence, He cannot be defined in human language.

He is unmanifest. He is visible neither to the naked eye nor to the uncleansed mind. However, He shows Himself to a devotee who has purified his mind. Likewise, presence of God can be felt only by a spiritually advanced soul, but they are very few.

God is present everywhere at all times. God is present in every atom and He manifests Himself indirectly, as the fragrance in flower, as the light in the moon, as fire in the fuel and so on.

God's nature cannot even be pondered over, for the thinking faculty of human being is limited. Man can think of matters of everyday experience. He can only imagine those objects which he is ignorant of.

God is immutable. Every object is liable to change. Whatever is created is mutable. Man's idea about God might change, but He does not. If He is subject to the law of change He is subject to the law of perishability. Neither does God change by Himself from one stage to another nor can He be changed by any force whatever, for all forces get their strength and sustenance from God.

God is ubiquitous. Scientifically speaking an object can move from the place which it occupies to another, i. e., movement can be with reference to another object, movement is relative. Since God pervades the entire universe, the question of His moving from one place to another does not arise.

God is conditioned neither by space nor by time. He eternally exists.

Conclusion

Summing up, we come to the conclusion that religion does not make man inactive, inert and irresponsible. On the other hand, it corrects man when he goes wrong, guides him when he stumbles, puts him on the right path when he goes astray. The Gita never encourages idleness. That the Gita was taught on the battlefield shows how much valuable it is for all people who are fighting their individual battles on the homefront. It is a scripture which supplies the needs of all devotees and seekers.

x x x

"You can practise *Pranayama* a little, but not much, otherwise the brain will get heated. If the mind becomes calm of itself, where then is the necessitv to practise *Pranayama*? The practice of *Pranayama* anp *Asana* bring occult powers and occult powers lead one astray."

"Pray to the Lord to make your heart as pure as the star. As a result of sincere and regular *Japa* and meditation you will find that the Lord will speak to you. All your desires will be fulfilled and you will experience pure bliss."

— Sri Saradamani Devi

Śaṅkara's Stotras ⚙

Dr. K. Krishnamoorthy

It might be asserted without any touch of exaggeration that what endears Śaṅkara to the hearts of his many admirers in India is not so much his abstruse philosophy of Advaita, but his popular versions of it as embodied in his compendious works or *Prakaraṇa-granthas* on the one hand and *stotras* or devotional lyrics on the other. Yet, if we take any modern work on Indian philosophy in general or Śaṅkara's thought in particular, we will find that these works are more or less neglected. The expositions will be mostly based on the *bhāṣyas* of Śaṅkara on the Brahma-sūtras, with occasional references to his *bhāṣyas* on Chāndogya, Bṛhadāraṇyaka and Taittirīya Upaniṣads besides the Gītābhāṣya. Whatever the scholarly merits of the procedure might be, they have led to a picture of Śaṅkara as a dry metaphysical thinker and shut out from public view, some of those aspects of his brilliant personality which have won for him a permanent place in the hearts of traditional paṇḍits down the centuries. Śaṅkara's claims upon our attention as a religious teacher, as a gifted poet, as a learned disputant and as a popular exponent of Absolute wisdom etc. are so strong that they compel recognition at the hands of every impartial scholar even today, if his study is to be free from lopsidedness.

Leaving philosophy apart, if we turn to modern critical studies in Sanskrit literature, expecting notice of Śaṅkara's genius there, we will again be sorely disappointed. The standard histories of Sanskrit literature like the ones penned by Macdonell, Keith, Winternitz, S. K. De and so on, have little or no space to survey the contribution of Śaṅkara. My object in this paper is to draw the attention of scholars to some of these woefully neglected aspects of Śaṅkara's great achievement in the literary and religious fields. The neglect is as undeserved as it is unpatriotic.

⚙ Paper presented to Seminar on Śaṅkarācārya at Sringeri on 9...5...1970.

Besides S'aṅkara's *bhāṣyas* on the Triple Basic Texts (Prasthānatrayī), our catalogues of Mss. in various Oriental Libraries in India and abroad contain more than two hundred titles in the name of S'aṅkara Bhagavatpāda, The disciple of Govinda; and we have also numerous commentators on many of them. The material is so vast as to form a library by itself. A large number of them are *stotras*, inculcating either devotion (bhakti) or detachment (vairāgya). A few of them are digests of Upaniṣadic wisdom while some are tinged with Tāntrik lore. The whole body of material has never been subjected to the processes of Textual criticism perfected today which would enable one to sift the genuine from the spurious.

In the absence of critical editions of S'aṅkara's minor works like B. O. R. I. Edn. of the Mahābhārata, one is at a loss to fix the original works of the great S'aṅkara; and this, as I see, is the main reason why S'aṅkara's works other than the major *bhāṣyas* are left unnoticed in writings on Philosophy and Literature. Such a seminar as this, I hope, might lead to attempts in that direction, especially when the blessings of His Holiness, the Swamiji of S'riṅgeri are available.

Even granting the difficulty of the Textual puzzle, it appears to me that some sustained attempts on the part of scholars might succeed in rescuing from oblivion the general outlines of S'aṅkara's life and work in the literary and religious fields. We are familiar in the history of Sanskrit literature with numberless imitations of one literary gem. One Meghadūta of Kālidāsa, gave rise to more than fifty *dūtakāvyas*. However good some of the imitations may be, the freshness of Kālidāsa's lyrical gem can still be felt and appreciated by men of taste. I think this might be possible, in however small a measure, in the case of S'aṅkara's *stotras* also. Subjective appreciation, within certain limits, might yield result where objective standards are not to be had.

Stotras in Sanskrit are essentially prayers addressed to one or the other of the numerous deities of Hinduism like Viṣṇu, S'iva, Gaṇeśa and Devī. We have their first specimens in our two great epics, the Rāmāyaṇa and Mahābhārata, and it becomes a mighty tradition in our Purāṇas. Their literary value is negligible. They devote themselves to listing various names of particular deities reminiscent of mythological and legendary incidents and illustrative of the mercy of

the various gods in relieving the distress of their devotees. Popular Hinduism is replete with holy pilgrim centres with temples consecrated to these gods and the Purāṇic *stotras* form an essential part in the daily ritual of temple worship They eulogise the sanctity of the places, the holy rivers etc. and do not indulge in any literary flourishes or philosophical musings. (Kuntaka, the theorist, denies the status of poetry to such stotras). Such Purāṇic *stotras* fall outside the purview of our enquiry because the great teacher Śaṅkara was no Paurāṇika essentially.

Even our earliest classical poets like Aśvaghoṣa, Kālidāsa and Bhāravi have given us specimens of what we might call literary *stotras* in their great poems. They all realised how deep fervour or personal feeling towards God was the very essence of Bhakti and how poetry with all its charms was a fit medium for its expression. For instance, if Kālidāsa says of Śiva that he is "within easy reach of steadfast Bhakti" (sthirabhakti-yoga-sulabhaḥ), Bhāravi observes that He is "realised by Bhakti" ("Bhaktigamyaṁ" - Kirātārjunīya, XVIII. 22). The Buddhist poet is clear in his admission of the didactic aim when he characterises his poem Saundarananda as primarily directed towards inculcation of *vyupaaśnti* or tranquillity. These poets followed the pattern of Purāṇas in giving room for *devatāstotras* in their secular poems also: but they gave it a new turn by infusing personal feeling and poetic imagery.

Spontaneous expression of devotion was the characteristic of early poets But soon in the hands of literary stylists like Mayūra and Bāṇa (C. 600 A. D.), the *stotra* assumed an artificial diction replete with verbal figures and tropes. Natural feeling recedes to the back-ground and difficult exercises like rhyming repetitions (*Yamaka*) and Alliteration (Anuprāsa) come to the fore. In the words of theorists, we might classify the former class of *stotras* as due to pratibhā and the latter as due to *vyutpatti* or scholarship.

But theorists like Rājaśekhara (C. 1000) had to admit of a third class of *stotras* known as *aupadeśika*. These were poems due to divine favour as a result of worship prescribed by Tantras. Even the dumb and deaf could attain such proficiency. Such expressions would carry esoteric significance too.

Against this background, we may turn to the several *stotras* going under the name of S'aṅkara, which have admitted poetic value for reasons indicated earlier, hymns like *Acyutāṣtaka*, which are no more than mere strings of names after the Purāṇic fashion (e g. *acyûta,ṁ kesavaṁ yāmanarayanam kṛṣṇadāmodara,ṁ vāsudevaṁ hariṁ*) are left out of our consideration.

As we know unmistakably that S'aṅkara was steeped in the monistic teachings of the Upaniṣads, it is natural to expect that he would preserve the same universality of outlook which is an enemy of all narrow sectarianism. As a teacher of religion. it is reasonable to think that S'aṅkara gave an equal status to all the popular forms of *Saguna-brahman* worshipped in his time. What is equally important to realise is that in his scheme of *sādhanā* or quest for salvation (Mōkṣa), he gave the *first* place to *Bhakti* itself, the next step in the ladder being ethical conduct (*Karma*) as prescribed by Vedic scriptures. These two alone were supposed to purify the mind of the aspirant, a condition without which the dawn of Absolute Wisdom or Brahma-jnāna would be no more than tall talk. This is a point generally missed, though it is categorically asserted in so many words by S'aṅkara :-

1 मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी।
(विवेकचूडामणि, 32)

2. न हि सदाचारहीनः कश्चिदधिकृतः स्यात् " आचारहीनं न पुनन्ति वेदाः " इत्यादि स्मृतिभ्यः ..... न हि कर्मणि संभवति शीलाद्योऽन्यापत्तिर्युक्ता। न हि पद्भ्यां पलायितुं पारयमाणो जानुभ्यां रंहितुमर्हति।
(ब्रह्मसूत्रभाष्य 3-1-10)

It is this insistence of S'aṅkara on traditional religious practice as a prelude to spiritual enlightenment which makes him a staunch opponent of Buddhism. and renders his supposed allegiance to Tantra very dubious

With these considerations in mind, when we read *Stotras* like Ṣaṭpadī-stotra, we are at once struck by their natural diction, elevated thought and homely analogies. For example :...

सत्यपि भेदापगमे नाथ तवाहं न मामकीनस्त्वम्।
सामुद्रो हि तरङ्गः क्वचन समुद्रो न तारङ्गः॥
(Verse 3)

'Even when the distinction between us ceases, I remain Thine and Thou will not be mine. The wave is always of the ocean; never does the ocean belong to the wave!'

This is the practical form which Śaṅkāra's absolute philosophy must take to make meaning to the many.

ब्रह्मा विष्णू रुद्रहुताशौ रविचन्द्रौ
इन्द्रो वायुर्यज्ञ इतीदं परिकल्प्य।
एकं सन्तं यं बहुधाहुर्मतिभेदात्
तं संसारध्वान्तविनाशं हरिमीडे॥ (हरिमीडे स्तोत्र)

'The One alone exists. He is called now Brahma, now Viṣṇu, now Rudra, now Agni, now Ravi, now Candra, now Vāyu, now Yajña, by different sages. He alone, Hari, as I say, can dispel the darkness of our bondage! I bow to Him!'

The allusion to the famous Vedic saying – 'Ekaṁ sad viprā bahudhā vadanti' is clear in the above and no one can miss the simple charm of the verse and its metre. All the poems of Śaṅkara with pure Vedantic wisdom like *Svāmiprakaśikā*, *Advaitapañcaratnaṁ*, *Manīṣā-pañcaka*, *Yatipañcaka*, *Ekaślokī*, *Nirvāṇamañjari* etc. breathe a uniform spirit of worldly detachment and awareness of spiritual light or delight. These bear the unmistakable stamp of Śaṅkara's masterly hand and in the same category come some *Stotras* also addressed to particular deities like Dakṣiṇāmūrti. All the grace and elegance of Śaṅkara are evident in verses like:...

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतम्
पश्यन्नात्मनि मायया पुनरिवोद्भूतं यथा निद्रया।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयम्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये॥

'The whole universe is subjective even like the entire city reflected in a mirror' – such is the vision of the *guru* who realises that the entire objective universe is projected out of himself by *māyā* even like the dream world projected outside from within during the state of sleep. To that guru personified, Dakṣiṇāmūrti, I bow!'

Śaṅkara's directness of appeal and force of expression are unique in *Stotras* like *Moha-mudgara* and *Bhajagovindam* which have become the pet Bhajans of millions in India.

पुनरपि जननं पुनरपि मरणं पुनरपि जननीजठरेशयनम् ।
इह संसारे बहुदुस्तारे कृपयापारे पाहि मुरारे ॥

'Once again birth and once again death ;
Once again the sleep in a mother's womb.
This cycle of life defies reaching the goal.
O Lord, succour me by Thy mercy !'

It matters little to Śaṅkara to regard God now as Rāma, now as Nṛsiṁha and so on because he is ever sure of the Absolute underlying the relative names and forms :–

विशुद्धं परं सच्चिदानन्दरूपं
गुणाधारमाधारहीनं वरेण्यम् ।
महान्तं विभान्तं गुहान्तं गुणान्तं
सुखान्तं स्वयंधामरामं प्रपद्ये ॥
(रामभुजङ्गप्रयात-स्तोत्र)

When the ultimate purpose of Śaṅkara to wean away the worldly minded to the bliss of perfection is clear and the style limpid, we might not be far wrong in seeing Śaṅkara's hand behind such *stotras* as in :–

किं यानेन धनेन वाजिकरिभिः प्राप्तेन राज्येन किं
किं वा पुत्रकलत्रमित्रपशुभिर्देहेन गेहेन किम् ।
ज्ञात्वैतत् क्षणभङ्गुरं सपदि हि त्याज्यं मनो दूरतः
स्वात्मार्थं गुरुवाक्यतो भज मनः श्रीपार्वतीवल्लभम् ॥

'What use is the acquisition of vehicles and wealth ; of horses and elephants and even a kingdom ? of what avail is the possession of sons, wives, friends and cattle ; of even the body or the house ? All this is ephemeral and the mind should be trained to shun them from a distance. The *ātman* should be realised under the guidance of a guru ! And for this favour pray to God !'

Similarly it is easy to understand Śaṅkara's preference for *mānasa-pūjā* or mental worship in the right spirit to elaborate external

ritual as evidenced in several *mānasa-pūjā stotras*; for, as he puts it in one of them :–

पूर्णस्यावाहनं कुत्र सर्वाधारस्य चासनम् ।
स्वच्छस्य पाद्यमर्घ्यं च शुद्धस्याचमनं कुतः ॥
(परापूजा)

'What invocation is there for one that is perfect? What seat for the foundation of all? What water for cleaning the hands or feet for one who is naturally pure? etc.'

Being a Jīvanmukta, we easily recognise that Saṅkara could have very well said :–

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहम्
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ॥
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत्कर्म करोमि तत्तदखिलं शंभो तवाराधनम् ॥
(शिवमानसपूजा–स्तोत्र)

'My Atman is Thyself; my mind is Thy spouse; and my vital breaths thy companions and my body itself thy home. My sensations themselves constitute Thy worship; my sleep is meditation; my walks are thy circumambulation; all that I speak form Thy eulogy. Whatever I do, O Śiva, is in truth Thy worship itself!'

If we agree that we have traced the genuine hand of Saṅkara behind such sentiments, which bear a family resemblance to the strains of Bhatrhari, we will find ourselves confused with another class of *stotras* ascribed to Saṅkara, especially those addressed to Devi which belong to the aupadesika type as it were, where the author's concern for worldly values, *artha* and *kāma*, is no less than his desire for *mokṣa*. I have in mind the much discussed *Saundarya-laharī* and other stotras wherein the poet is swayed by the acrostics of mystic syllables in the Tantra manner, and wherein the author is highly self-conscious of his poetic gift and employs all the conventional figures of speech. These *stotras* are in a class with the *Pancastavī*, where one of the authors (viz. of Ghaṭastava) boasts as follows :–

श्लक्ष्णं वसे मधुरमद्मि भजे वरस्त्रीः
देवी हृदि स्फुरति मे कुलकामधेनुः ।

"I dress in soft silk ; eat sweet dishes and delight myself with the charming women. For the Goddess is awake in my heart, the granter of all my desires !"

In the same strain run several lines of the Saundarya-laharī too; and in one autobiographical line–

दयावत्या दत्तं द्रविळशिशुरास्वाद्य तव यत्
कवीनां प्रौढानामजनि कमनीयः कवयिता ॥

We are told that the Devi suckled the author-child (according to commentators like Lakshmidhara. Possibly this may relate also to the famous Nāyanār Jñānasambandhar according to traditions in Tamilnadu) with her own breastmilk and lo, he became the greatest of poets ! Whatever metaphysical significance might be read into the line, it looks rather unbecoming to us in the mouth of the original Śaṅkara whose ambition was not to outshine other courtpoets but to interpret the Upaniṣhads authoritatively.[1] So except for the few *stotras* of Devī like Annapūrṇāṣṭaka with their charming melody and directness of expression, we are hesitant to admit that Śaṅkara was a great Tantrik also besides being a great Teacher of Vedanta though such a possibility is not of course logically impossible. One of them, though charming in expression, viz., Devyaparādhakṣamāpana stotra states that the author's age is 85 (mayā pañcāśīteradhikamapanīte tu vayasi, which is against the ascription to Ādiśankara who lived only 32 years according to accepted tradition. (cf, dvātriṁśe muniratyagāt.) Shri Vanivilas Śaṅkara memorial edition rightly does not include this stotra in its collection.

1. The only evidence, however, for regarding even these works in the Tantric strain as Śaṅkara's is the unbroken tradition preserved in the Maṭhs that Śaṅkara was a teacher of Śrividyā. One stotra, Subhagodayā, is said to be Gauḍapāda's, and Prapañcasāra is ascribed to Saṅkara himself, (cf Amṛtananda's Kalpataru on Bhāmati). Padmapāda has commented on Prapancasāra. But all this literary evidence is insufficient to explain the complete absence of reference to Tantric terminology in all the celebrated Bhāṣyas of Śaṅkara.

Finally there are *stotras* which are full of mere 'sound and fury', word-jingles and long mouthfilling compounds without much significance. These reflect a decadent taste in court poetry and could have been hardly written by Ādi Śaṅkara. E.g. –

मञ्जिरीभूतभोगिप्रवरग्रगफणामण्डलान्तर्निताम्त–
व्यादीर्घानर्घरत्नद्युतिकिसलयिते स्तूयमाने द्युसद्भिः।
(शिवकेशादिपादान्तवर्णन स्तोत्र)

One word about the Śivanandalaharī which is very popular in the South and we have done. Here too, if we can take the verse 21 as autobiographical, we can conclude it cannot be a work of Ādi Śaṅkara. The verse is :–

सदा मोहाटव्यां चरति युवतीनां कुचगिरौ
नटत्याशाशाखास्वरति झटिति स्वैरमभितः।
कपालिन् भिक्षो मे हृदयकपिमत्यन्तलपलम्
इदं भवत्या वद्ध्वा शिव भवदधीनं कुरु विभो॥

The author is lamenting that his mind, like a fickle monkey, is flitting from the high breasts of ladies to the branches of passion. I cannot imagine this state for the great Bhāṣyakāra whom generations and generations have been revering as the incarnation of Lord Siva Himself, as testified by more than one Purāṇa. Of course it is difficult to say anything decisive on this question of attitude to śṛṅgāra which has its sublime heights as well as yawning depths. But the quality of style is more reliable because Kālidāsa's style in minor works ascribed to him like Nalodaya is quite distinct from that of his master–pieces. What is more, this *stotra* speaks so little of Advaita and speaks so much of *Bhakti yoga-siddhi* etc., and all the time in such a consciously figurative language that it appears to be a later work. This is in contrast to the Kṛṣṇāṣṭaka with the refrain – 'Śaraṇyo loke'e mama bhavatu kṛṣṇo kṣiviṣayah' wherein we are told that Śaṅkara's appeal to Krishna for revealing Himself for the sake of his dying mother was instantaneously fulfilled.

Even the above brief consideration is enough, it is hoped, to show how Śaṅkara's role as an exponent of religious devotion in everyday life is a very important dimension of his great services to our

culture. In the words of literary theorists, the mainstay of Saṅkara's poetic output is *Śāntarasa bhakti-bhāva.* Any stotra which emphasises *Śṛṅgāra* etc., should be deemed as suspect though ascribed to him by anthologists. Śaṅkara's original genius is also seen in his expert handling of rhythmic metres like *Pajjhaṭikā* and *Dodhaka* which can be sung in chorus with regular time-beats. Śaṅkara, we might thus conclude, initiated a new geure of religious and spiritual poetry which became a mighty stream in the succeeding centuries as the accepted literary form for the self-expression of saints and singers of the calibre of Appaya Dikshita, Paṇḍitarāja Jagannātha and Nīlakaṇṭha Dikshita.

x x x

"The Philosopher's work is not done when he has realised within himself the peace of mind. His supreme business is to bring about peace and harmony in the Society, the State and the World at large. From this point of view it may be said, that the future of the world rests with the Philosophers".

— *Gurudev R D. Ranade*

Scion of the Sun

Vinayak Krishna Gokak

Greater than this cannot happen to any man that he be accepted by his master and bathed and anointed in the holy waters of his love.

He feels the breath of the Infinite Person in the very air he breathes.

His pulse has felt the impulse that moves the *primum mobile*,

A creeper of lightning springs in his heart and sends its shoots and tendrils over the lattice-work of his body.

He floats on an ocean of the milk of paradise. His voyage knows no beginning and no end.

In a brief hour of mortality, he enjoys the integer of immortality.

He sits in the sun in his meridian hour of exceeding glory. And the sun is mellow to his eyes and limbs.

The scion of the sun becomes a sun-crystal in the eyes of the crystal-gazer.

He receives the quintessential ray and concentrates it on the world that it may be purged of its drosss.

And in the moment of Apocalypse, the sun-crystal melts into the sun.

Kingdom of Heaven on Earth

B. N. Kulkarni, B. A.

Happiness is the goal of everyone in life. But what a man feels as happiness today ceases to be happiness some days after. Sooner or later he learns that the things and circumstances from which, he thinks, he will derive happiness lose all their glamour for him when he actually finds himself in their midst. As soon as he gets what he wants he ceases to take interest in it and runs after other things. He is never satisfied. Thus the things of this world on account of their transitory nature no longer can be a source of permanent happiness. Moreover the capacities of man being limited the wants are never fulfilled. The mind cannot think of the pros and cons and come to the right conclusion It always goes on groping in the dark. The will-power lacks the strength and vigour to give shape to what he thinks desirable. Over and above he finds himself in a particular mould. His mind, emotions and will flow in a particular direction due to past impressions. In this way infinite variety is created in his conception and pursuit of happiness.

Perfect individual happiness and salvation has been achieved by many, at least in India Of and on great personalities are born here who have averred that they have arrived at the final limit of happiness and have confidently pointed the way to it. From their conduct and the way of life we feel sure that they have reached the final goal and cannot entertain any doubt about the way they have pointed out. But all the *Avatars, Rama, Krishna, Buddha* and *Chaitanya* have come and gone No doubt they appeared at some crucial moment and have carried humanity a step further in the path of spiritual evolution. But the millenium or the descent of heaven on earth, amelioration of human suffering, bringing of common weal harmony, brotherhood, love and a safe march to the ultimate end of happiness have still remained a dream. All have promised permanent happiness if humanity goes a particular way ; but how to make all the human beings follow a right path is a problem! Swami Vivekananda compared human nature to a dog's tail. Straighten it as many times as you like it will

assume again its original curl. He found human nature intractable. Then, is there any way out of the difficulty ?

For a long time spiritual thought in India had been static and was sub-merged under the flood-tide of foreign materialistic ideas. The educated had almost come to the conclusion that all so-called India's attraction to spirituality was a fake ; and the orthodox were busy in ringing changes over the same old theme. No efforts at experiencing the spiritual truth in new changed circumstances and giving it a new orientation was attempted. There were some attempts, no doubt, of introducing new elements with a view to regenerate the fading life but they were all superficial. Western ideas and ideals were looked upon as the only hope of regeneration. At such critical time Ramakrishna appeared on the scene, realised the truth of every religion and gave his new synthesis to the foremost intellectual and religious minds, of the time. *Swami Vivekananda*, born and bred up in the new atmosphere of modern up-to-date European Education, propagated his master's ideas and changed the whole out-look of the educated people of the time towards spiritual thought and the way of life. He established an Institution called *Ramakrishna Mission* and by serving the masses in many ways like giving medical aid, opening educational institutions on new lines, ameliorating the condition of the suffering people by conducting relief works at the time of famine, gave a new orientation to the spiritual life and thought. When such attempts are made things appear very hopeful but after a lapse of time they are found to be where they were. Not only the circumstances do not change but new problems like lowering of the general moral standard, corruption on a large scale, loss of higher values etc. stare us in the face. Unhealthy tendencies and forces get the upper hand and the goal of relieving the suffering of the people remains a dream as ever.

When *Mahatma Gandhi* came on the political scene, he inspired the nation with the ideas of truth and non-violence. People were fired by the zeal for any sacrifice for the nation. Simple life of self-denial was the way of life held before all. *Mahatma Gandhi* stood for truth. His convictions and indomitable will-power was over-powering. Some items of his programme were not liked by all but none could deny the main things. His own way of life cast such a glamour over all that even the most intelligent and those who differed from him could not

but bow down before his sincerity, integrity and the force of his strong will. Thousands were ready for any sacrifice and courted jail-life even when there was no hope of any immediate advantage. His personal magnetism was such that it appeared at that time that *India* was going to be a land of saints and martyrs. Such an atmosphere during the days of movement created great hopes in the minds of the general public and they felt that *Rama Rajya* was at their door. After independence everyone was almost sure that the leaders trained under their master's discipline and teaching, would very soon fulfil their expectations. But experience proved otherwise. As soon as the followers were secure in their position, their leader was taken off from amongst them and they conveniently forgot all they professed. Their selfishness, thirst for power and money, which were lying dormant in their nature for want of proper scope, came to the surface and began to assert themselves, and created the present chaotic condition through which the nation is passing. Life of suffering and self-sacrifice was accepted as a means to achieve the goal of freedom from foreign domination. But as soon as no such life was necessary after independence, the baser side of the character that was, so to say, kept under check manifested with double force and at one stroke swept away all their former ideology. It only points out that man is carried away by momentary emotional wave. As soon as the cause is removed, he becomes again the slave of his lower passions. For this very reason purity and control over outer nature was prescribed for the *Sadhak* who desires to achieve anything concrete like concentration and *samadhi* in the practice of *Rajayoga*. *Buddha*, for this very reason, instead of discussing and describing the final nature of beatitude or freedom touched the root of the problem by pointing out, that man's nature was a bundle of *Sanskaras* which creates desires and is at the root of all further entanglement and bondage. However well-prepared a man may be inwardly in thought content and finer emotional make-up, he is still washed off his feet if his outer nature is not under control.

Acharya Vinoba, inspired by the ideal of universal brotherhood, started his movement to give lands to the landless in villages. He went from village to village and appealed to those who owned extra land. But what was the response to his humanitarian motive! The land which could not be easily cultivated on account of its low quality was gifted by some willingly and by others under pressure. What

could those who got such land do with it? Cultivation does not mean simply getting the land! It requires other equipment like bullocks, money, agricultural implements and previous experience. Supposing even that a provision is made for all the necessities, would the problem be solved on a country-wide basis? Can the pious wish of improving the lot of the landless be fulfilled? Great minds out of infinite sympathy for the suffering humanity, time and again, start some such experiment according to their own light but the problem remains unsolved globally. For a time, the atmosphere appears to be as if electrified by the novel ideas and ideals and a feeling is created that the ultimate good and happiness are in sight. But after a lapse of time when things settle down, things are found to be where they were. It is not to be supposed that all such efforts at making mankind happy are of no use. No good effort is ever lost; but the result is not equal to our expectation. It only means that the universal energy pent-up in man manifests at a particular point in a particular way and contributes to the general development but what the individual intends to give up shape to. following his wishes, does not come about. All such attempts prove inadequate and are like a drop in the ocean.

Rabindranath Tagore also tried to translate his vision of the ideal type of education to be given to the children in his institute, '*Shantiniketan*'. No doubt some individuals were benefitted by the experiment but it could not be a universal remedy. Different great personalities at different times try experiments to give right direction to humanity towards ultimate good and absolute happiness. They have all proved to be lamps which light other similar lamps but have proved insufficient to take the place of the central sun who would give light to the whole universe.

The universal Energy manifests itself at some point in some individuals and tries an experiment, which no doubt helps the march of humanity towards a further step in progress. Yet it is clear, at the same time, that no individual however great can bring about universal change. ; The universal energy has seen something in its vision and its will-power is working it out in its own way. Man is only an instrument. Unless he is in tune with this energy and realises the truth and the way to achieve it ,it seems unlikely that he will be able to achieve his goal. Nothing is going to happen like a flashing miracle. Everything is to solve slowly and gradually. Just as the

universal Energy is in full view of the truth to be realised and is also in possession of the full power to achieve it, so also, an individual to reach the final goal of permanent happiness or to achieve anything of permanent value, must be in tune with the energy for the vision of truth and the power of its achievement. So many souls have a partial vision of the truth and have tried in their own way to realise it in life. But the efforts could not succeed because their outer nature was not ready to be a perfect instrument of the Force. It was to *Arjuna* who was fit to be the proper instrument of the Divine Will that complete vision of the Divinity was given. Fully equipped with the Divine Vision and Force, he would get the final victory in the battle of *Kurukshetra*.

Sri Aurobindo has said that no single individual, however great, will be able to bring down the Kingdom of God on Earth. To assume that he would be able to do it, is to raise him to the position of a Creator. But if a number of individuals who have realised the truth invoke a power for ameleoration, it can descend and bring about the required change for the needed progress. History has given ample proof that time and again in times of crisis the intense aspiration of man has been answered by the descent of an *Avatar* or a *Vibhuti* around whom favourable forces have gathered and under whose lead impending crisis have been averted, and the needed help rendered to clear the way for future advance. From time to time such a force has come down but its action was local. Now, says *Sri Aurobindo*, that a time has come for the *Divine-Conscious force* called *Supermind* to establish on the whole earth, nay, it is made clear by the Mother that it has already established itself on earth and its action will be recognised even by the most blind—and this principle would bring about the required change in the world atmosphere by the co-operation of a number of individuals who have become fit instruments to receive such a force.

To make the action of this force effectively visible here, the undivine forces that have been allowed to be powerful should not be encouraged. Man has to side with the Good, the True and the Beautiful and having brought about the inner change, must get mastery over his outer nature so that there would be perfect harmony between the inner and the outer. This is called transformation of nature by *Sri Aurobindo*. All humanity is not going to be so transformed but the leaders

whose conduct will be imitated by the rest have to be of this nature. " यद्यदाचरतिश्रेष्ठः तत्तदेवेतरोजनः " Now we see disharmony and chaos due to the predominance of undivine forces like want of faith in God and the utility of higher values of life Nature will not allow such a stage of things to continue for long. But it would be unwise to leave everything to nature. Thereby man will be failing in his duty. What he has to do. is to co-operate with her by following her ways and make her path smooth for the fulfilment of her purpose. So it would be clear that there ought to be a transformation of human nature for ushering in an era of brotherhood, harmony. love. happiness and light and the conscious cooperation of the fit instruments to make the path of Nature smooth, to bring down and establish the Kingdom of God or *Ramarajya* on earth.

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" I believe in the fundamental truth of all great religions of the world. I believe that they are all God–given, and I believe that they were necessary for the people to whom these religions were revealed. And I believe that, if only we could all of us read the scriptures of the different faiths from the standpoint of the followers of those faiths, we should find that they were at bottom all one and were all helpful to one another ".

— *Mahatma Gandhi*

Is God Personal?

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It is to be regretted that the scientific-minded young men of India today, due to the impact on their mind of science and western culture have started doubting the existence of God. This attitude cannot be appreciated in the land of religion and philosophy. India in the past attracted the attention of the whole world by her achievements in religion and philosophy. Even today if there is anything to be proud of it is her spiritual message. But in a world which is after material progress who cares for spiritual message? India is not an exception to this tendency. Science has replaced religion and philosophy. Those of us who do not show the courage of denying God's existence have turned out to be agnostics. We seem to think that there is no place in our life for the belief in God. Since science claims to offer all that we require for a comfortable living we feel we do not require God. This line of thinking has shaken our belief in God. Has science disproved the existence of God? No. We are to carefully note that it is impossible for science either to prove or disprove God's existence by scientific method based on empirical verification. God cannot be presented to senses Hence the helplessness of science in proving or disproving God's existence. Nevertheless God is given to supra-sensory perception. The claim of the mystics all the world over to have had the vision of God cannot be easily set aside. Even philosophers whose business it is to establish God by rational arguments have failed. History of philosophy reveals that many eminent philosophers of the world have used the concept of God to solve the philosophical riddles which confronted them God to them has served the purpose of a necessary hypothesis in solving the problems which could not be solved otherwise. They were driven to make room for God in their systems. We also find a few philosophical systems in the East and the West which do not use God at all. If this be the attitude of both scientists and philosophers, though not all, are we justified in believing that God exists?

For a religious consciousness God's existence is beyond doubt. The God who is loved and worshipped cannot but be conceived as

personal. Absolutists who identify God with the Absolute describe God as impersonal. The Absolute in their opinion, is spiritual and not personal. But the impersonal God whose spiritual nature is divorced from personal nature does not satisfy the religious consciousness. The claim of the religious soul that its God is personal is not merely a figurative and symbolic way of expressing its inner need. The truth of the religious experience itself is bound up with the conviction that God is personal.[1] Personality, therefore, is one of the important attributes that could be predicated of God with enough justification.

Among various conceptions of God Theism is considered to be superior to Deism and Pantheism. The superiority of theism consists in the fact that it combines in itself the merits of both deism and pantheism and avoids their defects. Theistic philosophies in the West as well as in the East uphold the conception of a personal God. In the contemporary Western philosophy we come across personal idealists like Dr. Rashdall, Pringle Pattison, James Seth, theistic pluralist like James Ward and a theist like Whitehead who have introduced the conception of personal God which alone could meet the demands of religious consciousness. In Whitehead's philosophy God is eminently personal. The consequent nature of God according to him is a 'personal order' of the highest conceivable perfection. His God having the universe as his body or physical pole resembles the God of Ramanuja. The Advaita Vedanta introduces the Saguṇa Brahman or God who is personal though he does not enjoy the status of ultimate reality which is Nirguṇa Brahman, the impersonal principle. Dvaita of Madhva and Suddhadvaita of Vallabha are in favour of personal God who is the supreme reality responding to the prayer and devotional call of his devotees.

What is meant by saying that God is personal? What does God's 'personality' consist in? God is personal in the sense of being self-conscious and self-determining principle. God, whatever he may be, must at least be self-conscious Mind and self-determining Will, if he is to be the object of personal reverence and love.[2] God manifests himself to the religious consciousness, responds to our prayer, showers

1. The Philosophy of Religion by George Galloway. P. 504.
2. Ibid., p. 495

his grace on his devotees and forgives us whenever necessary. All such acts can go on only between persons. God for this very reason is social.

Personality as applicable to human individual however must needs be distinguished from the personality of God. God cannot be a counterpart of a human person, a mere magnified man. The transcendent aspect of the Divine Nature precludes this; and besides there are limitations in the personality of man which cannot exist in the Deity. The human self labours under the defects of insight and memory, and its personal life fails of complete coherency and consistency. It never perfectly controls and penetrates its own content. Consequently when we say that Deity must be personal in a higher sense than man is we only state a truth which is demanded by the interests of religion itself. For, the object of spiritual worship must be complete and perfect.[1] God, judged by the human standard is supra-personal. For religion, God must necessarily be a social being. Religion as a concrete practical way of life must necessarily conceive of God as having social relations with His creatures by way of fellowship, sympathy. love and guidance. For, religious consciousness requires a God or Providence who is interested in the welfare of man, and therefore is most sensitive and responsive to the pains and pleasures, joys and sufferings of His creatures. The very meaning and function of God consists in His being responsive to the needs and aspirations of His creatures.[2]

The belief in a personal God is criticised on various grounds. It is said that God is so much above us that we cannot reasonably apply to Him the category of personality which involves limitations incompatible with deity. It may be doubted whether the human conception of personality can apply to a Being who transcends the conditions of human life. Is it not mere anthropomorphism? The factors which go to the making of a human person can have no relevancy to the nature of God God, it is urged, cannot be one among many and a centre of social relations like a mundane person. In speaking of a personal God we are transferring ideas which develop out of our social relations to a Being for whom these conditions are no longer valid. In conceiving

1. Ibid, p. 494.
2. Philosophy of A. N. Whitehead by Dr. L. V. Rajagopal Pp 280–81.

God as personal are we not creating God in man's image as against the belief entertained by religious consciousness that God created man in His image? Personal object of reverence may be necessary for a vital religion. But philosophy may not endorse this claim. Philosophy is called upon to examine such a claim which is the outcome of figurative way of thinking. Philosophy may replace the personal God by an impersonal spirit as the Absolutists have done German writers who have been influenced by Hegel, such as Biedermann and British idealists like Bradley and Bosanquet think that personality involves a contrast and an opposition which must be transcended and transformed in the Absolute. According to this line of thinking the Absolute, though it contains persons, is not itself a person, but still remains spiritual It is however instructive to note that all those who sympathise with this line of thinking do not agree in affirming the impersonal character of the Absolute. Hegelians of the Right identify God with the Absolute and speak of Him as personal. Lotze has developed a suggestive argument to show that only in God as Absolute is there complete personality. In his opinion personality in man is but a broken and imperfect image of the Divine. Dr. Rashdall who believes in a personal God goes a step further and draws the conclusion that God is finite because He is personal. He thinks that the conception of Infinite Being is not compatible with that of personality.

It is further argued that God's self-consciousness does not evolve Self-consciousness depends on the contrast and opposition of self and not-self. God is not a dependent and developing being confronted always by something other than himself. He is the fundamental reality on whom all other things existing constantly depend. His will does not develop over against a resisting environment. How can we then maintain that God who does not fulfil the conditions of personality is personal? In reply to this objection Lotze rightly suggests that the finite selves depend for their development on impressions and stimuli which come to them from without and therefore the finite needs stimulation from the non-ego. This stimulation becomes necessary because the finite does not contain the conditions of its own existence in itself. God, the complete and perfect Personality, is independent of this reference to something beyond himself. Since God transcends the world He need not depend for his development on the world of existence and of other selves. It is only the human person

that requires for its development the mediation of a reality other than itself. These conditions are true only of human personality which develops within a spatial and temporal world and not of God who is a perfect and complete Person. The human personality is imperfect as it depends for its development on the co-operation of factors beyond itself. Even so, when the spiritual development of man is at its highest level the personal life attains a degree of inwardness that suggests the idea of a world of its own which is relatively independent of external impressions. And if personal development in man is a movement towards inner independence such independence is certainly admissible in the case of God, a perfect and complete Person. For, God himself is the ground and sufficient reason of his own states of consciousness.

In philosophizing about God it is but natural to use the term personality applicable to human individual, because after all philosophy is a human endeavour. The difficulty about this is that, if we do not think of God in personal terms there is no higher category in terms of which we can think of Him, and so we shall not be able to form a conception of Him at all, or else think of Him as a sort of non-conscious force, which will be to make Him sub-personal rather than super-personal. We may say at least that to think of God in personal terms is the least misleading way we have of thinking of Him, and to accord with religious intution God must in some form possess all that is of value in the essential attributes of personality.[1] To apply the human conception of personality to God is not to subject God to human limitations. Galloway rightly thinks that if God be not personal in the sense of being self-conscious and self-determining, the whole development of the religious consciousness in man must be pronounced to be an illusion. God as perfect Person is a spiritual Self which is fully self-determined and contains within itself the wealth of differences that are necessary to a spiritual identity. God manifests himself in the world and enters into personal relations with the world and finite spirits. Personal God is a God who reveals himself in and to the souls of men and is active in the religious experience of the race. God could not so reveal himself unless he were a Person. God is personal in a deeper, richer and more perfect way than man is. For, God is a

1. The Fundamental Questions of Philosophy by A. C. Ewing, p. 245.

supramundane and transcendent Being. The limitations under which hnman personality develops and from which it can never completely escape do not touch him. To say that God is supra-personal, therefore, is not anti-religious. Only a personal God is a true God of religion. God who responds to the prayer, helps his devotees in times of need, incarnates to put an end to Adharma and restore Dharma as declared in the Gita and gives shelter to the souls as per their actions cannot but be personal. A personal God cannot afford to be indifferent to the affairs of the world. Only such God is loved, worshipped and prayed for and not the God who is impersonal in the sense of not caring for the affairs of the world. Are we not then justified in regarding God as personal ?

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" A mystic may be a philosopher but is not necessarily so. His mystic experience is sufficient for his own elevation into Divinity ; but if he philosophises, he may raise thinking humanity into a Divine Kingdom of Ends."

— Gurudev Ranade.

Glory of Guru

(The Correct Hindu View)

M. S. Deshpande, M. A., Athani

Some years ago, the late Sri K. had contributed a thought-provoking article on 'The Guru Cult' to one of leading periodicals of Bombay, in which he had frankly given expression to his own views about it. The critical appraisal of his views had been sent to the Editor then but it was not published in it. As the correct Hindu view about it holds good even now, we wish to share it with our readers.

Sri K. has brought to bear upon the subject his 'mature deliberation' and 'better understanding' and has raised his voice against the practice of deifying the Guru' and 'worshipping him as a living God.' He rejoices us, no doubt, by his fearless criticism of the sentimental and emotional attitude of so many so-called devotees, who fancy themselves to be treading the path of devotion. But when he goes further and attacks genuine saints and devotees, his position requires to be properly analysed, examined and corrected. He has raised many controversial issues in it but we mean to discuss here only the principal ones. Here are his main arguments, given in his own words, in a nutshell.

"The greatest Jñāni, Mahātmā or Avatār, is only a tiny ray or a faint glimpse of God. So we should discriminate between a Jñāni, Guru, and God and also between a hero (Avatār) and God. To worship part as a whole is not correct. Therefore, our faith, allegience and worship should be restricted to God alone. No symbol and no manifestation may represent Him. He is the subject of a creed, a faith, based on supreme realisation. The application of Vedānta Philosophy (in this connection) is erroneous and improper. It is promotion of nescience with the help of scholarship to justify the worship of a mortal in lieu of God This has also proved a disintegrating factor in the Indian society, dividing it into so many small groups. But my objection to this form of worship is not on that ground, but because at its base there is misinterpretation and mis apprehension of Jñāna. To

deify a Jñāni is to deify Jñāna. So we must stop deifying and worshipping a Guru."

A close examination of these arguements will reveal that they are based on two fundamental misconceptions, on the part of the learned writer viz., (i) the first regarding the nature of God and (ii) the second regarding the relation between a realised Saint (Guru or Avatār) and God. So the correct solution of this problem hinges upon the proper understanding, firstly of the phenomenon of God-realisation and secondly about the relation between such a Saint and God. What happens when a saint actually realises God? What kind of relation exists between them? Mystics all over the world know that God-realisation involves 'a direct, immediate, and intuitive apprehension of God', and consequently, a progressive identification of the Soul with God. It is not a mere 'self-discovery', not a mere 'change of attitude towards life and the universe' as is supposed by Sri K. That is why it is said that 'a Knower of Brahman becomes Brahman himself' (Brahmavid Brahmaiva bhavati). It may kindly be noted that such 'aphorisms' are not an expression merely of a metaphysical principle, but they embody a description of actual spiritual experience. So an intellectual understanding of such a principle is quite different from the intuitive apprehension of the Reality behind it.

Sri K. tells us that he did not find it difficult to understand (intellectually?) that 'God, Guru and Self are one.' So he appears to think that the erroneous application of this principle of Vedānta Philosophy has led to the worship of Guru as God. "This has brought about such a chaos", he says, "that a person who can manage to secure a few disciples and can talk about 'That Thou Art' and 'I am Brahma' can set himself up as 'God Incarnate'. Apparently Sri K. here has confounded a genuine Guru with a pseudo-Guru.

Really speaking, we are concerned with a genuine full-fledged Saint and not with a hyprocrite We yield to none in our denunciation of pseudo-saints who are a veritable curse to the society. But a genuine Saint is a blessing not only to the society in which he lives, but to the whole world. By his intense Sādhana, one-pointed devotion and the consequent grace of God, such a Saint deifies himself - becomes God himself. God reveals His Infinite Power, Knowledge

and Bliss, through him. It is not the application of Vedānta Philosophy that gives a Guru the status of God as is wrongly supposed, but it is his direct realisation of and identification with God that grants him that exalted position. He thus deifies himself - becomes God himself, before he is deified – considered as God – by his disciples. When a Saint realises God, he partakes of the greatness and glory of God, even as a drop of water, merged in the ocean, shares the might and majesty of the ocean, as Mahatmaji has aptly put it. So he commands instinctive submission, service, devotion and worship, from all those who come within the hallowed sphere of his attention.

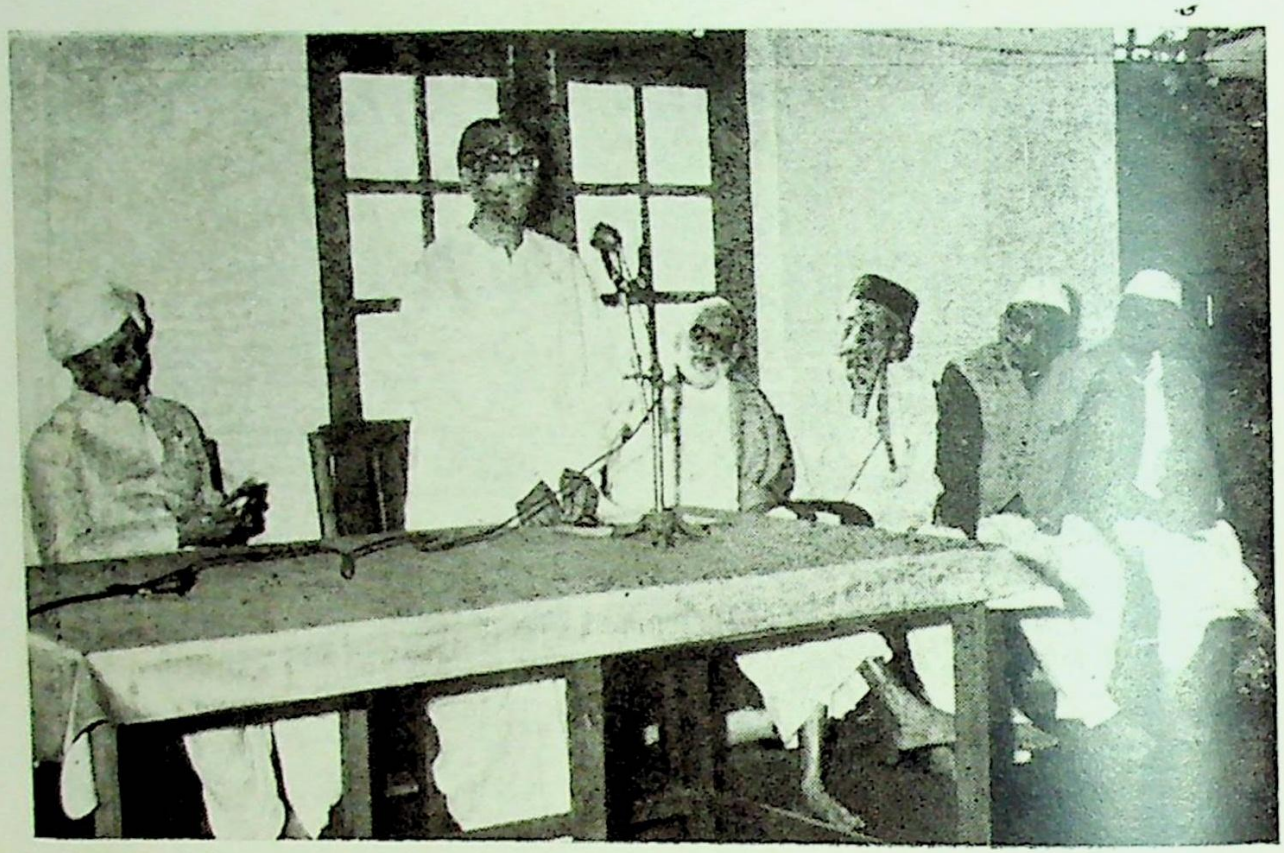
But like the Guru of Sri K. the Saint allows the worship, even though he does not like it. The disciple, by his reverential service, desires to be the recipient of his grace and thereby tries to ensure his steady spiritual progress. The attitude of hero-worship which is ingrained in the heart of each and everyone, leads the disciple to actual worship of his Guru. However, it should be noted that it is the spirit of the Guru and not his body that is the object of his worship.

This, in brief, is the genesis of Guru-worship. It will now be seen that it is not the worship of the 'mortal' 'in lieu of God', but a worship of the Immortal Divinity – manifest in man. Sri K. knows that 'Vedic Hinduism has an ever-increasing number of Gurus and Avatārs installed as God Himself, with the support and sanction of scriptures and teachings of Saints and Jñānis'. When the scriptures, Saints and Jñānis unanimously support and sanction a system, they must have sufficient ground, based on personal experience, to do so. Hence one must try to understand the significance of their teachings by actual experience before launching upon 'rash heresy' thereby causing doubt and confusion in the minds of ordinary, innocent Sādhakas. Thus to deify a Guru is, therefore, not to deify Jñana but to dignify and revere it the more. Its outright denunciation by the learned writer appears to be not the ontcome of 'mature deliberation' but of unconscious, righteous indignation at the sight of the universal mischief, wrought in our society, by numerous pseudo-gurus.

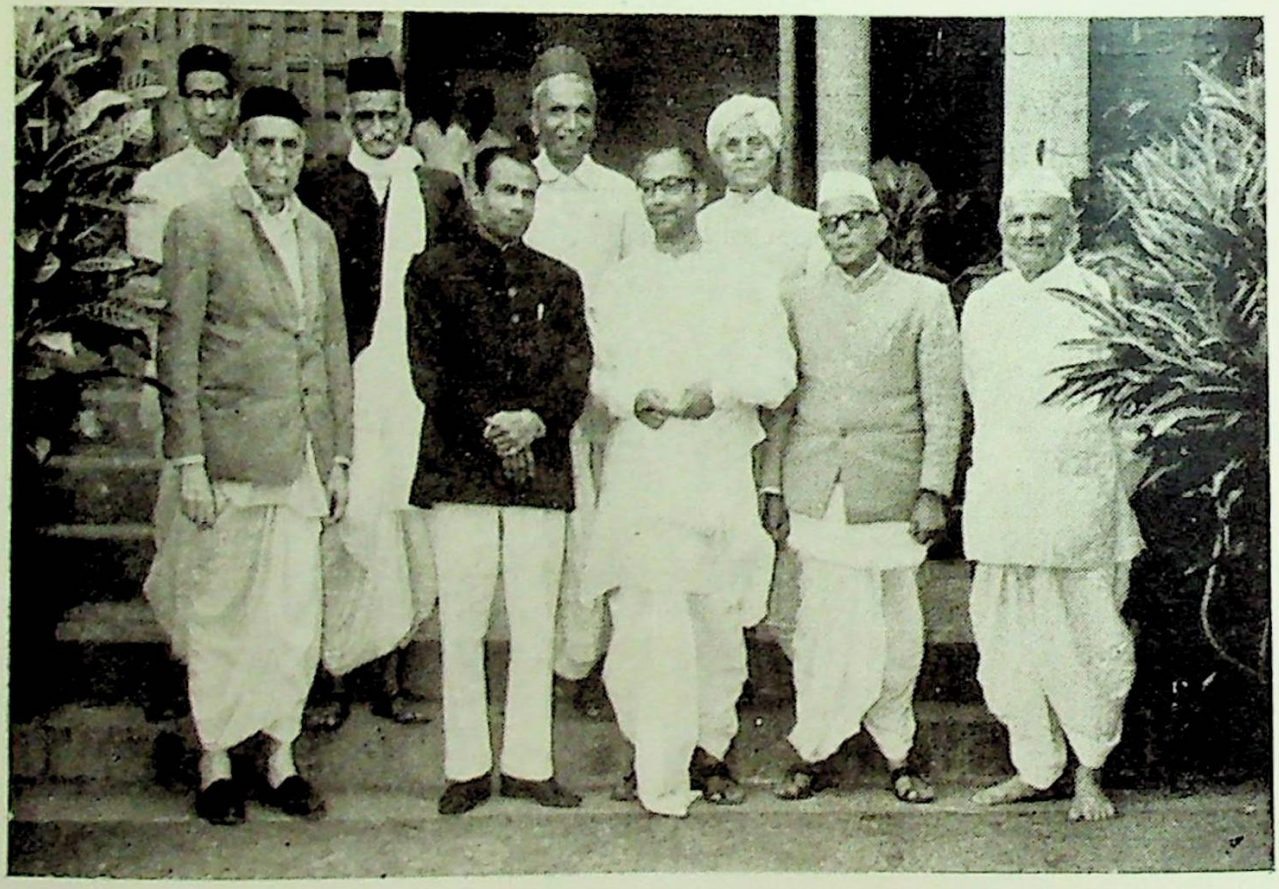
Finally, let us see what Swami Vivekananda has to say about this subject. Says he in his immortal Bhakti-Yoga: "Every soul is destined to be perfect. For this outside help is necessary..... To

(1) Shri. Virendra Patil, *Chief Minister*. (2) Shri. G. D. Saraff, *Trustee*.
(3) Shri. V. G. Jamkhandi, *Trustee* (4) H. V. Koujalgi, *Revenue Minister*.
(5) Shri. J. V. Parulekar, *Trustee*,

Shri. Virendra Patil, *Chief Minister*, Addressing.



(1) Shri. V. G. Jamkhandi, (2) Prof. Arabinda Basu, *Addressing*, (3) Acharya Bhagwat, (4) Prof. N. G. Damle, (5) Shri. Pundalikji Katagade, (6) Shri. Jivanrao Yalgi.



(1) Shri. T. S. Kulkarni, (2) Shri. G. V. Tulpule, (3) Shri. K. D. Sangoram, (4) Shri. Virendra Patil. *Chief Minister*. (5) Shri. J. V. Parulekar, (6) Prof. Arabind Basu, (7) Shri. V. G. Jamkhandi, (8) Shri. H. V. Koujalgi, *Revenue Minister* (9) Shri. G. D. Saraff.

quicken the spirit. the impulse must come from another (realised) soul and the person from whose soul the impulse comes is called the Guru..... The seed must be a living seed and the field must be ready ploughed..... It is the mysterious law of nature that when the field is ready, the seed must come..... The best teacher of spirituality, whose wisdom and truth shine like the light of the sun, is worshipped as god by the major portion of mankind..... Therefore, when that divinely appointed teacher comes, serve him with child-like confidence and simplicity, open your heart freely to his influence, and think of him as God-incarnate. For those who come to seek Truth with such a spirit of love and veneration towards their teacher, to them alone does the Lord of Truth reveal the most wonderful things about Godliness and Spirituality.

The Avatārs are the Teachers of all spiritual teachers. They indeed are the highest manifestations of God through man and never can we see God except through these human manifestations of Him. If we try to see God otherwise, we make ourselves but a hideous caricature of Him and believe that to be no worse than the original..... When we try to think of God as He is, in His absolute perfection, we invariably meet with the most miserable failure . God understands man's failings and becomes man. to do good to humanity.... When an Incarnation comes, the tidal waves of spirituality break upon the world and people feel godliness in the very atmosphere."

"So when you hear again of a man delivering lectures against the worship of the Avatārs, get hold of him and ask him to explain what his own idea of God is and what he understands by 'omnipotence' and 'omnipresence' and all such terms. And you will find that he knows nothing beyond the mere spelling of them... He is, not to use a harsher term. an irresponsible talker and his religion is for unsound and empty brains."

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Metaphysics and its Denial

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It is not a new and rare phenomenon that philosophy as metaphysics has gone under a great disrepute. There were such phases in the History of Philosopny when metaphysics was severely criticised by different people on various grounds. There had been ups and downs in the life of metaphysics. Metaphysics was harshly criticised by the *Sophists* in the ancient *Greek* philosophy and by *Pyrroh*, the first sceptic. In the *Indian* Philosophy we come across the *Cārvākas* and *Buddhists* who condemned metaphysical thinking. *Cārvāka* ridiculed metaphysics and *Buddha* ignored it and demonstrated its futility by emphasizing the need for the moral improvement of the lives of the people. But the paradox is that those who attacked metaphysics vehemently, themselves built up their own metaphysics and metaphysical systems. The way of criticising the earlier and prevalent metaphysical systems and thinking itself, becomes a new metaphysics. It is a well-known fact that in the realm of metaphysics there are no unanimity and universal agreement. Every fresh thinker interprets the world and human experience from his own point of view and brings out the deficiencies and inadequacies contained in the other types of earlier and prevalent metaphysical thinking. Every new thinker claims some freshness and originality in his thinking. The *Buddha*, who pronounced that he was not interested in abstract metaphysical thinking about the universe and the life beyond the earth, himself gave rise to a new metaphysical view of universal change, which was later on meticulously elaborated by his followers. The arguments for denying any metaphysical system or approach itself becomes a new metaphysical view. Those who argue for the futility of speculative metaphysics themselves create a new body of arguments which itself has a metaphysical nature. It is quite natural that every metaphysical system or view possesses some defects, deficiencies and inadequacies.

As philosophy stands for interpreting all kinds of human experiences, and as the nature of human experiences changes from time to

time, the problems and nature of philosophy also are bound to change. There is an inherent dynamism in life, and if philosophy is related to man's life and experiences, the perspectives of philosophy cannot but change. Different types of philosophical systems were developed by metaphysicians, to suit the needs and requirements of the changing times. It is improper to expect one and the same type of philosophical perspective to be acceptable to all the people of the world, even in changing times. In the phenomenal world, to live is to change and in the change there is never the repetition of the same experiences and conditions. As the conditions of nature and social life change, the human reactions to be given to them also change. These reactions have their origin. in the reflective nature of man. Man's mind is very much active and responsive to the changes, in the environmental conditions. Man does not react mechanically to nature. His mind is inquisitive and critical. He inquires into the natural processes and tries to understand how and why, the various phenomena occur and tries also to evaluate them.

Human experiences are on different levels. The simplest level of human experience is that of sensation, perception and instinctive reactions to the situations that one faces. But sense experience is highly transitory, evanescent, variable, often conflicting and contradictory and even deceptive. The changing phases imply some kind of endurance in the midst of changes. It is the business of metaphysical inquiry, not to be content with the momentary and fleeting experiences, but to penetrate into and through the external changing phases and aspects of things, and to discover that which is not changing in the midst of change. The scientists also study the changing and varying particular phenomena of nature and arrive at some generalisations regarding the behaviour of the natural phenomena, as based on observation, experiment and carefully collected statistical data. The descriptive method of science also gives a kind of explanation which is not quite thoroughgoing and fundamental.

Metaphysics does not exclude the thinking of the actual natural phenomena, but it goes beyond the actualities. With abstract, intellectual and critical reflection it sifts the momentary, transient and fleeting experiences, from their enduring forms. It tries to know the essential and permanent as contrasted with the superficial, accidental,

variable and vanishable. Thus in the long tradition of metaphysics, we find that metaphysics tries to understand the permanent, essential, eternal and fundamental reality underlying the changing appearances.

Though the term 'metaphysics' is associated with the spiritual, religious, occult, snpernatural and supersensible phenomena and entities by and large, the accepted subject-matter of metaphysics includes the concepts of existence, being, thing, property, event. the distinctions between the particulars and universals, individuals and classes, the nature of relations, change, causation, mind, matter, space, time and permanence. In its ancient tradition, it also used to inquire into the nature of sensation, memory, abstraction, etc. which are now included in Epistemology.

The method of metaphysics is different from that of the natural sciences. Metaphysics seeks to understand the unverse, by means of logical investigation that is *a-priori*, appealing to meanings of terms, rather than to the evidence of senses. Metaphysics has its basis on more general principles of thinking such as those of non-contradiction and sufficient reason. It is thus analytical and deductive in its nature rather than inductive. descriptive and empirical as we obtain in the natural sciences. The metaphysician distinguishes the real from the unreal and appearance. His main tool is the rules of logical reasoning and he tries to demonstrate and prove the truths, by strictly adhering to the rules of deriving logical inferences and implications. Metaphysics appears to indulge in highly abstract concepts such as being, existence and unity. It examines the various types of relations as can exist between the part and the whole, the attributes and substance. the particular and the universal, the essential and the accidental, etc. The attempt of the metaphysician is to reveal to the ordinary man, the nature of the fundamental, essential and ultimate reality. The metaphysician thinks of the whole reality and not of its fragments only. He aims at giving the logically most consistent and coherent account of the infinite aspects of reality which often have conflicting and contradictory relations. He tries to show that reality is a single unitary whole and internally consistent and coherent, although its appearances appear to be contradicting each other.

Some metaphysicians are impressed very much by the diversity, variety and plurality of the natural phenomena, and so. they believe

that the universe is constituted by many ultimate principles, and not one; and so they argue like the pluralists; while there are others who see a greater amount of unity, synthesis and harmony than plurality, diversity and contradictions. We have thus extremely divergent metaphysical trends revealing themselves in the world of metaphysical thinking. The metaphysician has been traditionally supposed to be doing justice to all the infinite types of aspects and diversities in the universe. He has not to ignore this or that aspect because he does not feel interested in it. The metaphysician possesses a wide, comprehensive and pervasive outlook, unlike the natural scientist.

Some of the contemporary philosophers hold, that the business of philosophy is not to build conceptual systems about the universe, but to clarify the various concepts and their logical implications. Among those who strongly criticise the traditional speculative metaphysics are the logical and linguistic analysts, the logical positivists, existentialists and the scientific philosophers. They maintain that the principle of traditional philosophers to build speculative philosophical system, is unscientific in character, as it is based on poetic fancy and imagination and not on solid observable and verifiable facts. The speculative philosophical systems are highly artificial and unreal. The modern philosophic thinkers lay a greater emphasis on objectivity and factuality. They condemn the tendency of the speculative metaphysics which is marked by abstract thinking. It postulates the existence of abstract entities, such as the substance, being, existence, soul, essence, universals, etc. which are empirically unverifiable. According to *Reischenbach* the speeulative philosophy suffers from analogism, figurativism and anthropomorphism.

The positivists and language-philosophers maintain, that the so-called philosophical problems are not real problems, but they are caused by muddleheaded thinking. The terms used in the traditional metaphysics are vague, ambiguous and indefinite in their meaning, and when their meanings and uses are carefully analysed, it is indicated that wrong use of words was at the root of the so-called philosophical problems. *Wittgenstein* holds that philosophical puzzles arise, when language goes on holiday and the problems can be eliminated when language and its uses are made to work properly. He believes that the every-day use of language should be made clear and the various

meanings of words and linguistic expressions should be analysed. When words and linguistic expressions are wrongly placed and used out of their original contexts, they give rise to ambiguities and confusions, and so philosophers begin to see problems where there is none. On account of this reason, philosophers entertain and deal with unreal problems and take resort to factitious concepts, and thus lose living contact with the actualities of the life in this world. Thus philosophers create false and factitious fears and hopes in the minds of the people and induce and encourage them to live in the illusory world of ideas. According to them speculative metaphysical thinking has little foundation in the real facts of life, and therefore, they have no support of science and rational thinking. For such reasons speculative metaphysics needs to be, not only discouraged but even to be eliminated by all efforts.

The existentialists also, are opposed to speculative metaphysics. They are anti-intellectualistic (or irrational?) in their view. They maintain that intellectual thinking is highly abstract and artificial, as it thinks only of the common and general aspects of things and misses the real aspects of the individual. It is partial and limited, as it concentrates on the 'essential' and ignores the 'accidental' attributes. It lays greater emphasis on 'existence' rather than on 'essence' which is abstract. According to existentialism a man is a full person, not jnst a cognitive mind, and it requires all the resources of a *full person* to understand him. To win these resources, one must face the fact of one's own existence, with its emotional involvements and its fateful possibilities of weal and woe. It advocates the full realization of the inner life of man; for it, the whole man is true and not only one fragment i.e. the intellect of him. Truth, for it, is subjectivity. The intense emotional and inner life of man which expresses itself in free and spontaneous will, is his truth. Thus, it emphasises the free and spontaneous self-expression of the individual, which is being ignored and superseded by the externalities and mechanical, social and political organizations. The merely intellectual thinking leads man to self-alienation and so it protests against metaphysical thinking.

Metaphysics is not of one type only. but there are many patterns of metaphysical systems. The changes in the metaphysical viewpoints certainly have a relation to the changes in the surrounding

situations. Philosophy does not live and develop in a vacuum. Philosophical thinking is a reflective reaction and response to the external situations, and as the external situations change, the philosophical view-points also change.

Perhaps philosophers are not quite right in thinking of philosophy, as completely unrelated to and unconcerned with the other intellectual and social aspects of life. They try to abstract philosophy from life and its wider tensions, problems and the social *milieu.* But philosophy is certainly a human and cultural enterprise to be inquired into, rather than a mere term to be defined. Philosophic thinking is mainly concerned with the *meaning* of human life, and the *significance* of the world in which man finds himself. It is not only reflective and critical but it is also interpretative and evaluative in its nature. It involves a reflective appraisal of what we know piecemeal in various particular fields. It tries to organise the materials of human experience into some reasonably coherent arrangement. It is fundamentally a process of reflective evaluation. It is an organization and adjustment of ideals and beliefs in terms of their relevance and importance for a world-view and a scheme of living. It has also to perform the analytical functions of clarifying and criticising the fundamental methods, rules, procedures and standards or norms of all theoretical enterprises, including those of scientific inquiry itself. It has a double function to perform, i e. synthetic and speculative and analytical. But some contemporary philosophers are of the opinion that philosophy is only doing analysis, and they leave the other functions such as of organising, speculating and interpreting all types of human experiences in relation to the higher ideals of life to poets and creative thinkers. The analysts protest too much against the speculative, interpretative and evaluative functious of philosophy. But the average man expects of philosophers to reveal to him the meaning. importance and value of life. He wants to know from the philosopher what is it, for which he should live and strive and the attainment of which can bring to him enduring contentment and peace, in place of futility, disappointment and frustration. The emphasis on objectivity, empiricism and positivism in the contemporary philosophical field can be said to be an impact of the empirical methods of science and technology. Some contemporary philosophers believe that if the scientists can find out universally acceptable truths, they can build up on their basis, a new

world-philosophy which will be impersonal, and enjoy objective validity and status. Such a universally acceptable philosophy will be able to end the confusions and strifes in the realm of philosophy. But this does not happen. We find several philosophical trends living and developing side by side.

The philosophical inquiry owes something to the common man also. It has to consult all phases of experience in formulating a comprehensive interpretation of the reality. As *Randall* and *Buchler* say: "Our average man is not interested in the technical details of the analytical philosophy. He wants to learn what his experience is all about. He is eager to know what the wisest men have thought about life; he feels confident that somewhere he will find answer to all his doubts and perplexities. He hopes to find somewhere, in some philosophic insight, something that will do for him, what religions or social certainty used to do for men. He is looking for something solid and indisputable – something he can use immediately and apply to his personal problems. He is too anxious to be saved and to save the world." (Philosophy – An Introduction pp. 15-16) The general opinion about philosophy all along has been that philosophy has been doing the work of life-saving of the individuals and society. Naturally the common men look to philosophers with a hope to receive from them guidance and direction, in perplexing and bewildering situations so that their self may be saved and not ruined.

The average man is often confused, bewildered and disheartened, so far as his problems are concerned His experience is that there is not one definite answer to his question Philosophers often suggest a variety of answers, some irrelevant to each other and some actually contradictory. His feeling is that, philosophers discern quite different meanings of life. He realises that there are many different roads, not only one, to truth. The philosopher sees further ramifications of ideas arising from the particular problems. The apparently simple problems assume larger and peculiar philosophical significance in the hands of the philosophers.

The comman man's experience is that he does not receive a definite answer which can dispel his doubts. His actual experience is that philosophizing raises far more doubts and perplexities than it settles, and asks far more questions than it can answer. As *Randall* says the

outcome is disillusionment, scepticism and cynicism. He feels that philosophy cannot prove anything, for it proves too many different things, and philosophers never agree. He develops a tragic feeling that philosophy never arrives at any definite and accepted answers to its central problems of the meaning of life. Unlike science in philosophy there are diverse types of solutions being suggested from different view-points, each having its own peculiarity and adequacy, relevant to its own view-point and context, having a legitimate justification. (Ibid pp. 18–19).

Philosophy stands for organizing, interpreting and evaluating human experiences. The experience, out of which come the insights, in terms of which men try to organize their lives and their world-views, is much more complex and subtle, to be capable of an exact and precise formulation. It is the poet and artist who catches the living human experience, and not the analytic thinker and scientist. The philosophic experiences and visions or world-views based on them are naturally different from each other. Different philosophers have laid emphasis on different aspects and characters of their experiences and reality No experience of a human person can embrace the entire range of human experience, and so variations in philosophic visions are perhaps inevitable.

If a philosophical trend gets embodied in an intellectual tradition, if it becomes institutionalized in a given culture, it tends through a process of clarification, criticism aud assimilation of neglected facts to become more comprehensive and more adequate to the entire range of experience in that culture. Philosophical differences continue to exist in the form of distinctive visions and scales of values. Philosophies are not, therefore, immune to change; they change in accordance with the changes in man's cultural and social experiences. There is not one and the final interpretation of the meaning of life acceptable to every one and for ever.

It has got to be accepted that philosophical thinking is a social and cultural enterprise and it is vitally influenced by the historic settings in every situation. Moreover, we have to understand clearly that philosophic reflection does not have to create a new organization of experience as experience always comes organized in the institutions of a culture. Philosophy does not have to provide all 'meaning' for life,

as life normally follows some meaningful pattern. Philosophic thought cannot invent the meaning of life, if it does not exist already, in the living experience and functioning institutions of a culture, although it may help an individual occasionally to find such a one. Thus, we can say that philosophy cannot of itself generate a faith or create values and ideals that will impel men to seek them. The function of philosophy is not to generate faiths but to clarify and modify them, to give, not driving force and impulse to life, but guidance and direction. (Ibid pp. 23, 27, 29).

In the study of philosophy it is discovered that a new philosophy takes its rise when it has to face a new tension and conflict, a new set of values and attitudes created by a new experience of man. Philosophy never sets out from scratch to survey the world and organize man's beliefs into a significant world-view. A new philosophy starts with some existing interpretation and some functioning set of values, to take account of the challenging element. The new challenging idea, when analysed and clarified, serves as a new focus from which one has to reinterpret all phases of experience. But the problems which generate such a philosophic response arise at those points where the strife of ideas and experience forces men back to fundamental assumptions. The impingement of novel experience upon traditional beliefs and values, impels men to philosophic thinking; new ideas emerge and sometimes they are irrelevant to and logically incompatible with the old, but yet they have to be somhow adjusted to them and worked into the accustomed pattern of living and thinking. Thus, the philosophical problems have to be understood as expressions of those base conflicts within a culture. which drive men to the searching thinking that is philosophy, and force them to thorough-going analysis and criticism, to intellectual reinterpretation and re-organization. and perhaps to new insight and vision. Thus in precise terms we can say, that philosophical thinking is the intellectual expression of the process of cultural change; it is the intellectual phase of the process by which conflicts within a culture are analysed and clarified, resolved and composed. This distinctive social and historical function explains why the Western civilization exhibits so rich a record of philosophic thought; the obvious reason is that in it there is the never-ending succession of *tensions* and *conflicts*. There is much truth when it is said that a stable and static society may have inherited 'a philosophy' but

it produces no philosophical thought; new philosophical thinking comes only with the problems of fresh assimilation and adjustment. Philosophy helps such a process by criticising and re-organizing the prevailing beliefs and adjusting them to the new needs of the social life. (Ibid. 35)

E. A. Burtt says that the philosophical thinking of a philosopher takes definite shape, in accordance with his philosophical presupposition, and his presupposition is rooted in his particular motive. The motive of the thinker is the more important factor than the rationality contained in his thinking. Generally we tend to reject the opinions and ideas of persons to whom we are opposed. We give a logical and argumentative form to that view-point, for which we have greater fascination and attraction. Thus the interest of a philosopher serves as the determiner of his motive, which, in its turn, determines his philosophical presupposition and attitude to every problem that he seeks to deal with. In the minds of the philosophic thinkers often there are other forces, conscious and uncouscious, besides the desire for pure truth, that influence and shape their philosophical thinking. Therefore, it is not strictly the purely intellectual and academic interests and motives that guide and determine one's philosophical thinking; but there are other conscious and unconscious mental forces working in the thinker that guide and influence his thinking. What is more important is the motivating commitment of a philosopher than his purely intellectual and critical spirit of studying the phenomena of life in an academic spirit. Every philosophic thinker has his own distinctive criterion for identifying and interpreting facts. This criterion and presupposition are of his own choice. As *Morris Ginnsberg* rightly remarks that "Man is a rationalising animal rather than a rational animal". Each philosopher is convinced that his criterion is the most adequate and perfect and so it deserves universal applicability and acceptability. The most important thing to be remembered is that there is no logical reason to justify why one particular criterion is the most deserving as compared with the other criteria. Perhaps the acceptance of and commitment to one particular criterion is an arbitrary action, even perhaps an accidental one. The motivating interest expressed in each of the philosophies is such that it can never be defeated by any observable facts. Once a motive has been adopted it can be maintained permanently.

Generally a philosopher would not like to accept the inadequacy of his system or presupposition. As *Burtt* says: "Any presupposition wholly generated by a motive that never needs to meet defeat will also never need to meet defeat. No refractory facts will ever be observed; no conflicting considerations will be compelling. If a philosopher who holds such a presupposition decides to do so, he can maintain it no matter what happens". (In Search of Philosophic Understanding: By E A. Burtt. p. 161). Thus there are several different dominant interests which give rise to different philosophical schools such as Idealism Realism, Pragmatism, Naturalism, Empiricism, Rationalism, Existentialism, Positivism, etc.

No philosophical presupposition can be disproved and defeated by another. So every philosopher likes to cling to his own presupposition (motive) and criterion as the best; he is never prepared to give up his standpoint and accept another's view-point. So ultimately a metaphysical commitment becomes a result of a personal and psychological commitment of a thinker, than that of a logical justification. Thus there appear to be psychological barriers among philosophers to come out of their narrow shells of philosophical presuppositions and agree with others to form a healthy philosophical view. All philosophers have formed their own camps and they are divided among themselves on their fundamental presuppositions. There is a kind of psychological monadism among philosophers. Their conflicting motives prevent them from understanding each other and from uniting. Thus a *Synthetic Philosophy*, a world philosophy has been an impossibility. On account of mutual rivalries, the philosophers go on attacking each other. They use intellect as a useful tool for devising convenient arguments, to refute the view-points of the rival philosophers. They go on discussing endlessly their controversies. as every one is interested in pushing forth his own view and establishing his own supremacy over others.

The logical positivists try to show that many of the questions in the traditional speculative metaphysics are non-sensical and meaningless, because according to them an assertion is metaphysical if it purports to make a statement of facts but fails to do so – and therefore fails to have a meaning, since no observations count as evidence for or against it. According to them, they are not questions about things at

all, but about language – in particular about the types of words and sentences and the logical vocabulary needed to express the findings of the sciences. They draw a distinction between what we merely do not say and what our language will not allow us to say. They adopt the criterion of empirical verifiability for judging the truth and meaningfulness of metaphysical expressions. According to them, all empirically unverifiable expressions are logically meaningless and nonsensical; they are only of a verbal nature; such problems can have no logically intelligible answers and so they need not be taken seriously as they are non-sensical in character.

By applying the various logical devices, the modern logical analysts try to test and elucidate the various meanings contained in philosophical statements. They try to reveal the meaning contained in the propositions by analysing them logically. But *F. C. S. Schiller* says that the real meaning is personal; it is the meaning of the man who means and who wishes others to take his meaning. Instead of that, formal logic substitutes verbal meaning which is of a secondary type. According to him the formal logic is mechanical and abstract and it gives only artificial conclusions. *F. C S. Schiller* says – "Formal logic is the top-root from which springs a poisonous crop of absolutisms, naturalisms, scepticisms, intellectualisms, verbalisms and determinisms which form an impenetrable thicket of errors and delusions and bar the way to a sane and human philosophy which permits a full development of the human spirit." (Our Human Truths. P. 294). According to him the formal logic is nothing more than a trivial play with words and symbols. It is too rigid, mechanical and formal. It fails to understand the complex working of the human mind in various ways, and ignores them, which too, in their own ways contribute to the development of a whole personality. It takes too much of a cut and dry view of reality and restricts truth to only a few criteria of logical consistency.

Another popular school of philosophic thinking which bitterly opposes speculative philosophy is that of linguistic analysts. The propounder of this school is *Wittgenstein*. This school emphasizes the linguistic behaviour of the individual. For the understanding of certain metaphysical terms and expressions the language-philosophers advocate the need for understanding clearly the ordinary language and

its every day use. *Wittgenstein* says that philosophical problems mainly arise when language goes on holiday. According to him the meaning of a term is its use. The so-called philosophical problems and puzzles arise, according to the language-philosophers, due to wrong use of words and sentences and due to ambiguous meanings of terms. When the meanings of terms in different settings are sufficiently analysed and clarified, the problems get dissolved. *Wittgenstein* developed a complicated technique of the logic of linguistic analysis to judge the truth or otherwise of the metaphysical expressions. He is not willing to accept the reality of anything which is not capable of meaningful empirical verifiability. According to him ordinary language is the correct language. By using the 'law of Excluded Middle' the linguistic philosophers maintain that whatever is not meaningful according to their limited criterion is meaningless. So all traditional speculative metaphysics is 'meaningless' and 'non-sensical' according to them.

The speculative metaphysics appears to be passing through the peril of extinction. But the human mind has an irresistible attraction for thinking in items of a unified experience and knowledge. The piecemeal, fragmentary and value-free pieces of knowledge of the world, provided by different sciences, cannot satisfy the human mind which is always eager to see the world *as a whole*. The *Gestalt* psychology maintains that in human perception there is always the tendency to close up, to fill in the empty gaps, to connect the unconnected parts and see a thing, a figure as a whole, by contributing the necessary links from one's imagination. Thus unification is an inevitable need of the human mind and so the various fragments of knowledge that man has acquired, cannot remain in isolation from each other. The human mind has an inherent tendency to combine and unite the several parts into a one single unity and see the life and its problems against the background of the undivided whole. Thus the system-building activity of the human mind, is bound to continue and though the analytical philosophy helps us a lot by way of clarifying the concepts and linguistic uses to minimise confusion and ambiguity, the human mind cannot rest with the fragmentary and incomplete knowledge of the universe with broken links, having several gaps in between. So one can say that metaphysics may be having temporary periods of setbacks and oppositions, but in some form speculative metaphysics and

the system building activity of the philosophic mind are bound to go on by overcoming the present adverse forces.

But can even the speculative metaphysics which builds up beautiful systems about the world and reality enable us to understand the real nature of the Reality ? There are several different metaphysical versions of the reality and they have in them imaginariness, artificiality and arbitrariness. Everyone depicts the nature of the reality in his own way and constructs a system which he thinks to be the best. Such an effort of the intellect to understand the nature of the ultimate reality meets with disappointment and frustration. *Sri Aurobindo* remarks in this connection – "Any seeking of the supreme Truth through intellect alone must end either in Agnosticism of this kind or else in some intellectual system or mind-constructed formula. There have been hundreds of these systems and formulas and there can be hundreds more, but none can be definitive. Each may have its value for the mind, and different systems with their contrary conclusions can have an equal appeal to intelligences of equal power and competence All this labour of speculation has its utility in training the human mind and helping to keep before it the idea of something beyond the ultimate towards which it must turn... As long as we remain in the domain of the intellect only, an impartial pondering over all that has been thought and sought after, a constant throwing up of ideas, of all possible ideas, and the formation of this or that philosophical belief, opinion or conclusion is all that can be done... But any conclusion so arrived at would be only speculative, it could have no spiritual value; it would not give the decisive experience of the spiritual certitude for which the soul is seeking." (On Yoga - Book II. Tome one pp. 169-170). According to *Sri Aurobindo* intellectual speculation and logical reasoning cannot carry us very far. The mind can think and doubt and question and accept and withdraw its acceptance, make formations and unmake them, pass decisions and revoke them, judging always on the surface and by surface indications and therefore it can never come to any deep and firm experience of Truth, but by itself it can do nothing more The fact is that the mind by itself is incapable of ultimate certitude. Whatever it believes, it can doubt, whatever it can affirm, it can deny; whatever it gets hold of, it can and does let go. It is its so-called freedom. But by the methods of mind one can never hope to arrive at an ultimate certitude. And

such mind and intellect, the thought and the logical reason are regarded more and more as the highest means of knowing the truth, in the West. According to the Western philosophers the truth is to be discovered by intellectual thinking and speculation. In the West all knowledge is being intellectualised. The philosophic intellectuals can be respected for their learning, but are never discoverers of truth. Similarly the doubt, on which so much emphasis is laid by the Western thinkers, can never lead us to the truth, beyond doubt. Doubt exists for its own sake, its function is to doubt endlessly. The modern philosophers rely too much on doubt for knowing the ultimate truth. Doubt always tries to find faults and defects with everything with which it deals. The contemporary philosophical thinkers believe that there can be nothing in the world which cannot be doubted and so doubt has become the supremely important means of arriving at truth. So the contemporary philosophy has assumed the form of an endless debate and discussion full of the manipulation of ideas and words. All the contemporary schools and standpoints in philosophy can help us little in arriving at the final truth. They may appear rich and profound in the verbal argumentative brilliance and logical erudition. but from the point of view of really knowing the ultimate reality, they act as hindrances rather than useful help and guide. For reaching the ultimate truth an abandonment of and transcendence over such metaphysical and anti-metaphysical philosophical disputes are necessary after knowing their limitations, inadequacy and futility. By reasoning no philosophical position can be proved to be better than and superior to another. The contemporary intellectual thinker heavily leans upon reason for knowing the indubitable universal and final truth. But regarding the inadequacy of the reason *Sri Aurobindo* rightly says –"How is reasoning to show which is right? The opposite parties can argue till they are blue in face – they won't be nearer a decision. In the end he prevails who has the greater force or whom the trend of things favours But who can look at the world as it is and say that the trend of things is always (or ever) according to right reason, whatever this thing called right reason may be? As a matter of fact, there is no universal infallible reason which can decide and be the umpire between conflicting opinions; there is only my reason, your reason, x's reason, y's reason, multiplied upto the discordant innumerable. Each reasons according to his view of things, his opinion, that is his mental constitution and mental preference." (On Yoga-Book II. Tome one p. 178).

Thus the human reason is very convenient and accommodating instrument and works only in the circle set for it by interest, partiality and prejudice and hence it is incapable of revealing to us the ultimate truth. The contemporary philosophic thinkers feel that the rigorous exercise of the logical and debating mind can help us finally to solve the problems of philosophy; but unfortunately such a view is not right. Doubting is a pet method of the philosophers. But the spirit of doubt doubts for its own sake; it simply uses the mind as its instrument for its own activities. Mental positions always differ, moreover, it is well-known that people can argue for ever without one convincing the other. If one is determined on doubting one's doubt can never be satisfied and eradicated; and an infinite process of arguments for satisfying doubts can never bring about certainty also. In fact, the ultimate reality has to be known not by the intellectual and logical methods, not by conceptual and linguistic analysis but by a stilling the mind and opening itself in quietude and silence to a higher and deeper consciousness and by realising in one's own inner self the infinite and unconditioned universal consciousness, which alone can bring to the sensitive human soul the enduring contentment, peace and bliss. Thus metaphysical thinking has to be abandoned because of its serious limitations and inadequacies for realisng the highest goal of human life.

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" He is born to no purpose who having the rare privilege of being born a man, is unable to realize God in this life ".

— *Sri Ramakrishna*

The Banking System of Nature

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Whether one is a theist or an atheist, he cannot but be impressed by the systematic and orderly working of the Universe and is bound to realise that our world is governed by certain fixed and fundamental laws, whatever may be the source of their origin. These laws are generally described as Laws of Nature. It has been the persistent effort of the human mind from ages past to observe the working of natural laws and to systematise the knowledge derived from such observations. All our sciences owe their origin to these sources. One of the fundamental laws of nature is that "Man reaps what he sows"; another fundamental law is that energy is never wasted, it must produce certain actions and reactions. In view of the acute and fundamental differences between the material and moral conditions of different individuals, which can not and have not been satisfactorily explained on any other basis, all the prophets, saints and sages, who appeared on this earth from time to time, have unanimously come to the conclusion that these differences are due to the actions and activities (Mental as well as physical) of the individuals concerned. The proposition is true so far as it goes, but it is incomplete and inadequate in the absence of a belief in rebirth and transmigration of the soul. When children are born under different conitions of happiness and misery, how can such conditions be attributed to the past actions of the children concerned if there was no previous birth and accumulation of "Karma"? The seers of Bharat of practically all schools of thought therefore quite logically and correctly postulated rebirth and transmigration of the soul. The doctrine alone can, logically and rationalistically, explain the various diversities which we observe in the conditions of different individuals, and sudden changes in the fortunes of the same persons. Chance, heredity, environments have been invoked by some thinkers to explain the phenomena referred to above but they have failed to give satisfaction.

In a Universe, governed by fixed and uniform laws it is ridiculous to attribute sudden and unaccountable changes to chance. Rule of

law and 'chance' are inconsistent with each other and cannot both be upheld; one of them must be discarded. As it is obviously impossible to reject the proposition that the Universe is governed by fixed and Uniform laws, we are bound to discard the 'chance' factor as guiding or controlling the destinies of human being.

In view of the above discussion, it must be realised that happiness and misery are the necessary fruits of our own actions and cannot be attributed to 'chance' because of our inability to explain it otherwise. If we sow happiness by makiug others happy, in due time we obtain happiness for ourselves. The same is true in respect of misery. This proposition leads to the further necessary corollary that there must be an accurate account kept of every individual's 'Karma'. The implications of this proposition are, no doubt, baffling but, in this connection, I cannot do better than refer to the authoritative and illuminating language used by Bhagwan Buddha (the enlightened) on this subject who said :—

What hath been bringeth what shall be. and is,
worse better last for first and first for last;
The angels in the Heavens of gladness, reap
Fruits of holy past:

The devils in the uuderworlds wear out
deeds what were wicked in an age gone by;
Nothing endures; fair virtues waste with time,
Foul and sins grow purged thereby.

Who toiled a slave may come anew a prince
for gentle worthiness and merit won;
who rules a king may wander earth in rags
foı things done and undone.

Higher than Indra's ye may lift your lot,
and sink it lower than the worm or gnat;
The end of many myriad lives is this,
the end of myriads that,

Only while turns this wheel invisible,
no pause, no peace, no staying place can be;
Who mounts may fall, who falls will mount the spoke;
go round unceasingly.

The author of the Geeta (the song celestial) has also expressed the same views on the subject and they can be summarised as "a person must inevitably undergo the fruits of his actions, whether right or wrong".

We often see that a wicked man enjoys prosperity and worldly comforts in life while a saintly person some times undergoes sufferings and discomforts. This observation should remind us of the working of the Banks which have been evolved out of the experince of their soundness and utility. A man earns a lot and deposits a big amount in a Bank; he can draw upon it at his pleasure to the extent of the last penny and the Bank cannot object according to its own principles and constitution, even when it is evident that the fellow is wasting his hard accumulated treasure and hastening towards ruin. The banking system of nature is also maintained on the same fundamental principles of freedom of choice of the use of one's own property.

If we hold, as we must, that the Universe is ruled by law, the many good and virtuous persons who accumulate merit by their actions must have their return. Some of them like ascetics, will not have and cannot have return in this life, because they have renounced the world with all its attractions and enjoyments, therefore, they must enjoy the fruits of their austerities in the next life This explains logically why some are born happy and continue to be happy during the whole of their life, although they have not deserved happiness by their actions and activities during their present life. This is nothing unusual or improper. As a matter of fact, they are only living on their own capital (accumulated wealth in the form of good actions of their past lives).

If our present day capitalists can only understand the deep significance of this principle as our "Rishis" (seers and sages) understood and explained it, and from whom the philanthropists of old got their lessons in Bharat and from other teachers in other countries, they

wiil realise that they will have to leave this world as paupers in spite of their huge possession, if they fail to deposit what they will require in their future lives in the never failing, ever vigilant and ever open Bank of Providence which is available to every one throughout the whole course of his existence.

The Bank of Nature will not accept gold or silver or other material objects; it can only accept virtuous deeds and pure thoughts, i.e whatever is in harmony with the "Laws of Nature" and which will contribute to general happiness and will elevate the persons concerned morally and spiritually.

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" *Nāma* is a symbol that carries with it Divine Power. And *Nema* (meditation) is the process of identification with the Infinite. If we hare got this aeroplane, we might rise to any height. The grace that would descend on account of our *Nāma-Smaraṇa* (meditation on name) would accelerate our process."

— *Gurudev Ranade*

How to find Peace of Mind

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When and why does a person lose his peace of mind ? Briefly speaking nonfulfilment of one's wishes, desires, expectations may be said to be the sole cause of one's feeling or remaining perturbed or not feeling at peace. A little introspection and a cursory glance over one's own life and that of others would show that the average normal man gets upset by the least interference with his wishes and expectations by whomsoever it might be, whether by powers and persons seen or unseen, real or imaginary or objects whether animate or inanimate, real or imaginary. To be at peace or otherwise thus, in the first instance, depends upon whether one gets along in his life and his life gets along in conformity with his wishes and expectations or not and ultimately upon whether he gets along in his life in conformity with what the wise have, by intuitive perception, realized to be the right and proper wishes and expectations regarding life, the right way of life, so to speak. To the extent one's own understanding as to the right way of life differs from that of the wise we remain deprived, despite our best intentions and efforts, of what may be called the peace and tranquility of mind, a feeling of genuine satisfaction and allrightness about what has been done or not done by or to us or others. It is common experience that the greatest source of mental anguish and consequently of the loss of peace of mind is the fact that things are being done or omitted to be done or occurrences taking or not taking place contrary to one's wishes and expectations and one's sense of justice and welfare Whether right or wrong, just or unjust, good or bad according to the wise, whatever for the time being appeals to a person to be right or just and or good, it is that which done or not done by him or others gives him a feeling of satisfaction but only till such time as he, because of the inherent wrongness of his understanding as to the true nature of his or that of other's actions and omissions or occurrences and happenings, learns by bitter experience that after all what he thought to be right and just and good was really not so. Not profiting by the experience of the wise one may go on discovering by the method of trial and error what is right and wrong just and unjust good and bad, the right way of

life or the wrong way, wherein lies one's welfare and wherein it does not, what would bring peace of mind, joy, bliss, complete and permanent satisfaction and what will not etc. and learn by bitter experience, and many a time too late to profit by them, that after all the wise were really wiser than he and that after all he was unwise in having decided to start all afresh in the matter of discovering the truth about life, the way of life. The whole truth about life as discovered by the wise of the East and the West, both past and present, is that knowledge of the self or of God or of the true nature of the world alone can bring joy, bliss, satisfaction, peace, tranquility or whatever we might call that state of mind or being. That being so whether believed in and acted upon or not, 'how to find peace of mind' reduces itself to how to know thyself.

Lord Krishna in his discourse to Arjuna in the Bhagawat Geeta 3–37, 38 designates 'Kama-desire' as the greatest of man's enemies, declares it to be shrouded by ignorance aud advises him to slay it by the sword of self–knowledge.

Kāmesh Krodhesh Rajogun Samudbhavā
Mahāshand Mahāpapmā Vidhyenmih Vairinam
Dhumenāvriyte Vahni Yathādarsho Malen cha
Yatholvenavrito Garbhastathā Tendamāvritma

It is 'desire' which, when unfulfilled, gives rise to 'anger', 'resentmeut', 'dejection', 'upsetting of the balance of mind', 'loss of peace of mind' and unnoticed impells one into wrong ways with still worse consequences and progressively more and more loss of mental peace and tranquility. It is, therefore, that experiential knowledge, not merely informative, of the seif. of God, of the world, has been realized and declared by the wise to be the sole panacea for all ills of whatever kind quality and magnitude. And this, say the wise, is not mere assertion based only on blind faith and beyond scientific proof, rather it is a matter of simple experience. intuitive perception or realization which is as much realizable or experienceable as any other scientific truth if only the necessary amount of effort, commensurate with the greatness and the obstruseness of the truth to be realized, is made. Even intellectual understanding of the true nature of the self, which the wise say is the same thing as the true nature of God or of the world or of

Existence gives one the distant blissful glimpses of what results, the intuitive perception of the great truth about self or God or the world would yield in the form of exhilaratingly blissful peace of mind.

Experimental knowledge of the self, according to the wise of the East, can be acquired in any one of the four methods – Gyana yoga, Raja yoga, Karma yoga and Bhakti yoga – though strictly speaking there can be no watertight compartmentalization of these yogas. Maharishi Raman's mode of self inquiry could be said to fall under the category of Gyana yoga though again the Maharishi would not advise the seeker after the truth to altogether avoid engaging himself in acts and avoidances, practices and activities that would fall under other kinds of yoga. The greatness of the Maharishi lies in having rediscovered, the method of self enquiry and emphasized its importance as a quicker and possibly more efficacious mode of discovery of the truth, as also the truths already discovered by the wise of the yore and substantiated by personal experience the absolute correctness of the discoveries as to the true nature of self, of God, of the world, of the ancient sages and saints. Thus may it be said that panacea for all ills of the individual, of the social groups, whether small or large, the largest being the whole of humanity, nay the whole of Existence on this Globe, nay all Existence wherever it is, is the realization of the self or God. Realization alone will bring the peace we are all hankering after knowingly or unknowingly through our various and varied activities and fulfilment of our ever-changing and ever-elusive desires, will promote the brotherhood among mankind, nay among all Beings, nay even between the animate and the inanimate world and bring peace and prosperity to the world and all its inhabitants. It is only such a one alone, who realizes that it is the one who is sitting in the many and working through them and who realizes that he is being impelled, guided and controlled by that one, that enjoys bliss eternal and ineffable :

Ekam Rūpam Bahudhā Yatkarotī Tamātmasthum
Ye Anupashyantī Dheera Tesham Sukhām
Shaswatam Netresham

Thinking of and on God. self, will one gain peace ineffable, sings the 'sukhmani', the great book of the Sikhs :

Dhyāye Dhyāye Bhakta Sukh Pāye

And the Upanishad declares 'self or God is Bliss'

Ānando Brahm.

The light of spiritual knowledge gives a realization of the nature of God and the unreality of worldly values, and thereafter all sorrow and suffering is at an end.

Acquisition of the knowledge of the self. however, should not be deemed to be a child's play as has, of late and very unfortunately, been made to appear by the devotees of the Bhakti Cult. Traversing the path of righteousness that would lead to self realization, realization of God, of Truth, has been declared to be as difficult, though should think not as hazardous, as walking on the sharp edge of a sword.

Utishthat Jagrat Prāpya Varānibodhat
Kshurasya Dhara Nishita Duratyaya
Durgamapathastatkavayo Vadanti

One who has made the realization of self, or God, the acquisition of ineffable joy and eternal bliss his goal, needs to be ever wide awake and alert every moment of his life so as not to miss to do what he must, so that he is not driven, in the fits of unawareness, into doing what he ought not to. "Through a life of self-discipline and tireless benevolence and through the sustained practice of meditation a man can become aware of the infinite, timeless and changeless consciousness that illumines his intellect and supports the universe of changing forms and appearances. All other goals that man proposes to himself are ultimately delusive in the sense that they will never give him lasting satisfaction'. (p. 13 Yoga by Hari Prasad Shastri).

Says Lord Krishna in the Geeta 4, 42 'therefore, with the sword of wisdom cleave asunder all doubts born of ignorance about the self hidden in the intellect and resort to Yoga.'

Thus God Realization, self realization, experiential knowledge of the truth about life, world, existence alone can bring a man peace of mind – peace and bliss eternal and ineffable. The way this goal can be

achieved is called yoga. The yoga of self inquiry has been declared by the Maharishi to be the comparatively the shortest and the easiest yoga. It seems to be so at least for those who have been blessed with sharp and incisive intellect which happily has not been wholly used for things worldly only and who can, by and large, honestly determine their code of conduct with the help of intellect unpolluted by the likes and dislikes of their minds and follow it with the grim determination of one bent upon achieving his goal and who cannot wholly go through the severe physical discipline of the Raj yoga, who cannot wholly reconcile themselves to the rationale of the devotion of the Bhakta, and who cannot wholly engage themselves in incessant selfless activities in the service of God, his self residing in all Beings.

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"There is no sin in disobeying one's superiors for the sake of God. Bharata disobeyed Kaikeyi, for the sake of Rāma. The Gopis disobeyed their husbauds for the sake of seeing Krishna and Prahlād disobeyed his father for the sake of God."

— *Sri Ramakrishna*

Sri Aurobindo's Yoga of Self-surrender[⚙]

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"Surrender to God" is the only path of God-realization, as the mystics all over the world have been telling throughout the ages. All the so-called paths of attainment of God, viz., Jñāna-Yoga, Bhakti Yoga, Karma-Yoga etc., are nothing but various different methods for achieving self-surrender and it is only when the complete self-surrender is achieved by any or by the cumulative effort of all these paths that the sādhaka realizes his unison with the Divine. The "chief condition of unison", says Jñāneśvara, "is Surrender". And, so says Shri Gurudeva Rānade, "Surrender philosophically interpreted means identification. "Be submissive unto Me", says the Lord, "so that thou mayest become united with Me." Unless therefore we surrender to God, no unison can ultimately take place." (The Bhagavadgītā as a philosophy of God-realization, 1959, pp. 66-67, Nagpur University).

In this paper, we shall present the views of one of the greatest mystico-philosophers Sri Aurobindo, who regards 'Self-surrender' as constituting the essence of his Integral Yoga—the Yoga which aims at not only the realization of Brhman, but also the supramental transformation or divinization of the sādhaka himself.

Self-surrender is the essence of the Integral Yoga

Self-surrender, according to Sri Aurobindo, is the essence of his Integral Yoga, and its perfection is realised through the cumulative efforts of Jñāna-Yoga, Bhakti-Yoga and Karma-Yoga. In his Yoga it is, therefore, not only necessary, but is indispensable. For without it there can be no transformation of the whole being of the sādhaka. The rule in the spiritual field is that 'The Divlne gives Itself to those who give themselves without reserve and in all their parts to the Divine.' The sādhaka should, no doubt, start his spiritual career with an

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⚙ I had the privilege of reading the works of Sri Aurobindo for the preparation of my Ph.D. Thesis at Shri Gurudeva Ranade Āshram, Nimbāl and had the privilege of enjoying the affection of Kakusahiba Shrimati Sita Bai Ranade during my stay there. This article is an humble dedication to her.

attitude to surrender to the Divine, but, as his sādhanā progresses, he progresses and achieves complete surrender when he reaches the state of the Supermind.

In the path of self-surrender the factor of personal effort is greatly diminished and the tapasyā is not felt as an unbearable burden

Sri Aurobindo, however, does not say that the path of Surrender is the only way or that the sādhanā cannot be done in some other way. He accepts that there are numerous ways by which one can approach the Divine. But the path of Surrender is such that in it the Divine himself takes up the sādhanā even before the preparation of the nature is complete. The factor of personal effort in the tapasyā is, therefore, greatly diminished, and the tapasyā is not felt as an unbearable burden. According to the other paths, however, the action of the Divine is felt not continuously but only from time to time, and remains behind the veil till the whole nature of the sādhaka is ready. The factor of personal effort in tapasyā therefore plays the most important part in them; and so the path becomes difficult and long. The aspiration and quietness, no doubt, help the sādhaka in his tapasyā, but, as there is no element of surrender in such systems of yoga, they help to a certain stage only.

Surrender means complete giving of oneself to the Divine

Surrender means a complete giving of oneself to the Divine – "of oneself and all one is and has and every plane of consciousness and every moment to the Divine and the Shakti."[1] We must give up our little mind and its ideas and preferences to the divine Light and Knowledge; our petty, personal, troubled and blind stumbling will unto a great calm, tranquil, luminous Will and Force; our little, restless, tormented feelings unto a wide intensive divine Love and Ananda; and our small suffering personality unto the one Person of whom it is an obscure outcome. In other words, Surrender means to "become a vessel and instrument – leaving it to the Divine Wisdom and Love to fill him with what is needed."[2]

1. The Mother, pp. 12-13.
2. On Yoga II, Tome I, p. 734.

It must be total, unreserved, free, joyful and active

The Surrender, says Sri Aurobindo, must be total and unreserved in the first place. All the parts of the being – the psychic, the mental, the vital and the physical in their every part and every moment - must be offered to the Divine. There should be no part even the most external as an exception to this law. The whole ego in each part of his being should be an offering to the Divine. For even if a single part follows its own action, the Divine Grace remains away from the sādhaka. Secondly, the Surrender must be free, self-made and joyful. Surrender made under compulsion of fear or a sense of duty is not surrender at all. Thirdly, the Surrender must be active and not passive. Passivity, points out Sri Aurobindo, should not be confused with surrender. For the inner passivity of the physical nature allows all undivine forces to come in. Some one may think that because there comes about a resolution of surrender to the Divine, there is no necessity of personal effort. But a surrender like this is only a deception and does not lead one to freedom and perfection. One must, therefore, be conscious and active in offering oneself to the Divine and should, at the same time, reject all forces which are hostile. Finally, it must be motiveless. There should be no desire, no aim in surrendering oneself to the Divine. Otherwise, it is to defeat the purpose of invoking the Divine Grace, viz., the transformation of oneself according to the Divine Will. Sri Aurobindo advises the sādhaka: "Make no conditions, ask for nothing, not even the siddhi in Yoga, for nothing at all except that in you and through you his Will may be directly performed To those who demand from him, God gives what they demand, but to those who give themselves and demand nothing, he gives everything that they might otherwise have asked or needed and in addition he gives himself and the spontaneous boons of His Love"[3] Gates to all egoistic demands and vital insistances, therefore, must be kept closed. "You must keep the temple clean if you wish to instal there the Living Presence", says Sri Aurobindo.[4] He says further that "Nothing must be reserved, no desire, no demand, no opinion, no idea that this must be – all must be given. The heart must be purified of all desire, the intellect of all self-will, every duality must be renounced, the whole

3. The Yoga and Its Objects, pp. 6–7.

4. The Mother, p. 5.

world seen and unseen must be recognised as one supreme expression of concealed Wisdom, Power and Bliss, and the entire being given up, as an engine is passive in the hands of the driver, for the divine Love, Might and perfect Intelligence to do its work and fulfil its divine Lila. Ahamkara must be blotted out in order that we have, as God intends us ultimately to have, the perfect bliss. the perfect calm and knowledge and the perfect activity of the divine existence."[5] Sri Aurobindo asks the sādhakas to remember the words of the Gitā :...

> "By giving thyself up in heart and mind to Me, thou shalt cross over all difficulties and perils by my Grace."
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> "Abandon all dharmas (all law, rule, means and codes of every kind whether formed by previous habit and belief or imposed from outside) and take refuge in Me alone; I will deliver thee from all sin and evil, – do not grieve."[6]

If this attitude of self-surrender can be even imperfectly established, "all necessity of Yogic kriya inevitably ceases. For then God himself in us becomes the sādhaka and the siddha and his divine power works in us, not by our artificial process, but by a working of Nature which is perfectly informed, all-searching and infalliably efficient."[7]

Perfect surrender is attained through the cumulative efforts of Jñāna-Yoga, Bhakti-Yoga and Karma-Yoga

But a total, free, self-made, joyous, motiveless and active surrender is not a thing which can be done in a day. The mind has its own ideas and it clings to them. The human vital resists it. The physical consciousness is no more than an inertia. It is only the psychic that knows how to surrender. The sādhaka should therefore, says Sri Aurobindo, bring the psychic on the surface and allow it to control and guide all the instruments of his being – the mental, the vital and the physical. But the psychic is usually veiled, and to open it and bring it on the surface the sādhaka should, therefore, make personal efforts, which constitute the efforts of Jñāna-Yoga, Bhakti-Yoga and Karma-Yoga.

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5. The Yoga and Its Objects, pp. 5–6.
6. Ibid, pp. 7–8.
7. Ibid, p. 6.

The efforts of Jñāna-Yoga consist of the efforts of Concentration. The sādhaka should concentrate in the heart in order to open and bring the psychic-being on the surface. But the complete opening of it and the transformation of the whole being of the sādhaka into its term require the spiritualisation and the supermentalisation of the being of the sādhaka. The sādhaka should also, therefore, advises Sri Aurobindo, concentrate, along with the concentration in the heart, in and above the mind. The psychic-transformation will be helped by both the concentrations and would be completed on the complete supramental transformation of the whole being of the sādhaka.

Besides the activity of concentration, the sādhaka should follow the principle of Karma-Yoga and Bhakti-Yoga in his every day action. For by constantly referring one's will and works to the Divine in the spirit of Love and Adoration, the psychic comes forward and takes the charge of controlling and transforming the surface-being in its term. The sādhaka's motive of action should be 'God-Love and God-sacrifice'. His whole life should be a conscious sacrifice to God. Whenever he eats, he should be conscious that he is giving food to God within him; his labour and aspiration are possible on account of Him; every inspiration and respiration, every heart-beat must be made conscious in us as the living rhythm of the sacrifice. The life must become "a daily dynamic worship and sacrifice to the Divine"[8] Not only the works of will, all his sentiments and passion, all his moods and experiences should be coloured in God-love. There should be the disturbance of the whole life for Him; the unsatisfied yearning for possessing Him; the intense impatience of all that distracts from having Him; the only prayer that his love may be eternal and absolute. He is to be loved as a Father, Friend. Mother and above all as a Beloved. The first is the lowest and the last is the highest kind of love from the point of view of devotee's closeness and intimacy with the Divine. The first three are not as motiveless as the last one. For in the last the 'beginning is love, the end is love and the whole aim is love'. Sri Aurobindo says: "...the highest and the greatest relation is that which starts from none of the ordinary religious motives, but is rather of the very essence of Yoga, springs from the very nature of love itself; it is the passion of the Lover and the Beloved...Here the one

8. The Synthesis of Yoga, p. 129.

thing asked for is love, the one thing feared is the loss of love, the one sorrow is the sorrow of separation of love...all these other relations too can arrive at their self-existent motiveless joy of being for the sake of love alone. But still they start from and to the end they, to some extent, find a satisfaction of their play in other motives. But here the beginning is love and the end is love and the whole aim is love. There is indeed the desire of possession, but even this is overcome in the fulness of the self-existent love and the final demand of the Bhakta is simply that his bhakti may never cease nor diminish. He does not ask for heaven or for liberation from birth or for any other object, but only that his love may be eternal and absolute."[9]

Perfect surrender becomes possible when the sādhaka attains supermentalisation

Thus, the personal efforts to attain the ideal surrender are indispensable. For without them there can be no psychic transformation of the being of the sādhaka and, consequently, no total surrender of him to God. The psychic transformation is, however, progressive and reaches its completion when the sādhaka attains the supramental transformation. Therefore, the Surrender is always progressive and attains its perfection when the Supermind descends into the sādhaka and effects a complete transformation of his being into its Light and Power.

Though personal efforts are inevitable for both baby-cat and baby-monkey types of sadhakas, they are spontaneous and the progress is rapid in the case of the former alone.

There are two types of sādhakas viz., the baby-cat type and the baby-monkey type. The baby-cat remains lying on the ground without any movement on its part till it is lifted by its mother. The baby-monkey, on the other hand, clings to the mother very closely while the latter is taking a jump. The kitten is absolutely dependent on the mother, while the baby-monkey adds its own personal efforts to that of its mother. The sādhakas of the baby-cat type start with a genuine and dynamic will for a total surrender. But the sādhakas of the baby-monkey type depend more on their personal effort than on surrendering themselves completely to the Divine for the desired object of the Yoga. The difference between the two is that in the case of the former the progress is rapid and the personal effort is spontaneous; the sādhaka hardly feels that he is doing any effort.

9. The Synthesis of Yoga, p. 6 9.

But in the case of the latter, the progress is slow, and the personal effort is felt as a tapasyā. However, in both the cases personal effort according to Sri Aurobindo, is an inevitable necessity to enable the sādhaka to reach to the state of making a total and motiveless surrender to the Divine.

Personal efforts continue till the supermentalisation of the sādhaka, since the Divine then himself takes up the sādhanā

The personal efforts continue till the Divine himself takes up the Sādhanā. And the transfer of the Sādhanā from the sādhaka to the Divine is always progressive and not sudden. As the sādhaka progresses in his surrender, he bccomes more and more conscious of the Divine Shakti in him doing the sādhanā; and so the complete replacement of self-effort into the Divine effort becomes possible only when the surrender itself reaches the state of completion. This is achieved on the complete supramentalisation of the being; and, therefore, it follows that the personal effort should be continued till the supermentalisation of the sādhaka takes place.

Trust and Confidence in the Divine is the core of Self-surrender

Now, when the Divine takes up the Sādhanā, there must be, according to Sri Aurobindo, complete assent of the being and a vigilance so that one may not admit a false Force at any point. In other words, Trust and Confidence in the Divine is the core of the self-surrender. The sādhaka should grow in him the following attitude of mind:

> "I want the Divine and nothing elsel I want to give myself entirely to him. and since my soul wants that, it cannot be but that I shall meet and realise him. I ask nothing but that and his action in me to bring me to him, his action secret or open, veiled or manifest. I do not insist on my own time and ways; let him do all in his own time and ways; I shall believe in him. accept his will, aspire steadily for his light and presence and joy, go through all difficulties and delay, relying on him and never giving up. Let my mind be quiet and trust him and let him open it to his light; let my vital be quiet and turn to him alone and let him open it to his calm and joy All for him and myself for him. Whatever happens, I will keep to this aspiration and self-giving and go on with perfect reliance that it will be done."

'Manas' in Bhagavad Gita

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'*Manas*' or Mind is perhaps the most important term in the *Bhagavad Gita*. The word 'manas' and its synonyms as well as other terms representing, referring and indicating mind, occur in such an overwhelming number in the *Bhagavad Gita*, that one may not be wrong if he is tempted to remark that *Bhagavad Gita* is a treatise mainly dealing with mind and its multifarious activities as well as its guided culture and development in order to lead human life to its highest goal of emancipation. *Late Sri N. V. Mandlik* in his well-known translation of the *Bhagavad Gita* (S. B. E. VII) has translated all *Sanskrit* terms as *manas*, *prajnā*, *dhī*, *buddhi*, *mati*, *chitta* and *chetas* with the same English word 'mind' which creates a confusion for a foreign reader who is ignorant about the distinction, the Indian Philosophy recognises between *mati*, *buddhi*, *chetas* and mind. According to Indian Philosophy they are not synonyms though aspects of the same power of man. Moreover, the words, verbs and their derivatives, indicating the qualities and attributes of mind, such as *saṅga*, *sajjate*, *sakta*, *asakta*, *āsakta*, *saṅkalpa*, *matam*, *matwā* and the rest are widely spread over the whole text of *Bhagavad Gita*, in all its *adhyāyas* and indirectly they refer to the presence of mind. Hence it would not be an exaggeration or a misstatement of fact if it is concluded that *Bhagavad Gita* is a book mostly pertaining to the behaviour, training and progress of the mind. Again no other sense-organ of the human physiology has been given such an outstanding position in *Bhagavad Gita*.

The most honourable and praiseworthy position given to the mind in *Bhagavad Gita*, does not escape the notice even of a normal reader. It is the only divine manifestation (*vibhūti*) of the Lord amongst the sense organs.[1] Thus its supreme status among the sense-organs is beyond doubt. Moreover, the mind is one of the eightfold division of the phenomenal nature (*prakṛti*) of the Lord. Along with the five elements, the ego as well as the intellect, the mind finds its

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(1) इन्द्रियाणां मनश्चास्मि । X 22.

respectable position in the phenomenal nature.[2] The ego and the intellect are the alternative aspects as the mind is. They are included here to stress the mind in its different activity. The realisation of the Lord is to be visualised in different astounding forms, pervading the universe. Man ordinarily does not notice them and hence, the Lord states; "I am the intellect of the intelligent".[3] As is well known the indeterminate aspect is mind and the determinate aspect is intelligence.[4]

The five sense-organs are, no doubt, mainly responsible for the unlimited development and the infinite progress of human knowledge in the field of physical sciences. But the scientists are now inclined to believe, nay they have almost confirmed that human knowledge is not limited to physical cognisance only and that there does exist some metaphysical knowledge which can be attained only with a sixth sense organ viz. the mind. The invention of this sixth sense-organ and its paramount role in human life, so far as the progress or the regress is concerned, was a striking and an unparallelled discovery of the ancient Aryan seers, in the hoary past. They had realised that the divinity or the devilry of human nature depended fully on the mind and its behaviour and they built up a fully developed branch of the science of the study and culture of mind, called as *Yogaśāstra*. The *Amṛtabindūpaniṣad* states, "The mind is the cause of either the bondage or the release of man. Attached to the objects of enjoyments, it leads to bondage and detatched from them, it leads to release."[5] The *Bhagavad Gita* has recognised the mind as the sixth sense-organ along with the rest and also along with the composite number of ten consisting of the organs of sense and of action.[6] The mind may or may not have its independant existence or may not have acquired supreme power, but the spirit which occupies this physical body and calls itself as the knowledge, the doer, the enjoyer or the seer, etc., performs all its activities,

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(2) भूमिरापोऽनलो वायुः खंमनो बुद्धिरेव च । VII. 4

(3) बुद्धिर्बुद्धिमतामस्मि । VII.-10

(4) संकल्पविकल्पात्मकं मनः । निश्चयात्मिका बुद्धिः ।

(5) मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्त्यै निर्विषयं मतय् ॥ अमृत २

(6) मनःषष्ठानीन्द्रियाणि । XV. 7, इन्द्रियाणि दशैकं च । XIII. 5

acquires all its knowledge or knows and enjoys all the objects, through the agency of the mind and only after it has taken the support of the mind.[7] It is a common experience that even if the sense-organs may be in a working order and may be directly in contact with their respective objects, but if the mind is not active and does not become a medium of connection between the spirit and the sense-organs, we do not get the cognisance of the objects. The ruling deity of the mind is the moon[8] (Luna) and the person whose mind is not sound is aptly called a lunatic.

The *Kaṭhopaniṣad* 1·3. 3–4) gives a vivid metaphoric description of the body and its limbs as well as the soul. The mind is described there as a rein that controls[9] the horses viz., the sense-organs who are eagerly and impatiently running towards their objects. *Bhagavad Gita* recognises this situation and states that these horses sometimes become turbulent and uncontrollable and in spite of the efforts of a wise person they forcibly carry away the mind.[10] If the mind yields to these sense-organs, it deprives a man of his wisdom like the wind carrying astray a ship in the water.[11] The rein which controlls the horses is definitely superior and thus the mind is superior to the sense-organs and the intellect which is the driver in the above metaphor is superior to the mind[12] If the mind is strong and capable enough to control the sense-organs then they would not be intoxicated by the wine of desires or if intoxicated, they can be overpowered and subdued and the life would be a success.[13] On the contrary, if the organs of action are controlled outwardly, but the mind broods internally over the objects, the person becomes a hypocrite.[14] Though outwardly he may

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(7) इन्द्रियाणि मनोबुद्धिरस्याधिष्ठानमुच्यते । III. 40
अधिष्ठाय मनश्चायं विषयानुपसेवते । XV. 9

(8) चन्द्रमा मनसो जातः ।–

(9) मनः प्रग्रहमेव च ।

(10) यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ II. 60

(11) इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते । तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ II. 67

(12) इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यो परं मनः । मनसस्तु परा बुद्धिः ....॥ III. 42

(13) यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन । कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ III. 7

(14) कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् । इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ III. 6

pose to be a happy person, his mind is not at peace and there can be no real happiness to such a person. Such hypocrites are most dangerous persons. They ruin their ownself as well as the society.

Any action, good or bad, becomes either a merit or a sin and bind the self, if the mind is attached to it, with a desire for selfish enjoyment of its fruit.[15] But if the mind is not attached to the actions through selfish desire for their fruits and if they are performed for the betterment of society or are dedicated to the Almighty, the actions loose their actionness and cease to become a bondage.[16] They loose their productivity like the seed scorched in the fire. This, in short, is the secret of *Karmayoga*. (II.47, V. 11, 13, VI 24 etc). Here again it is the mind that has to be trained in detachment of actions and thus it plays the main role.

The mind is most fickle, boisterous and obstinate[17] and its control is extremely difficult like that of wind. Its speed is beyond imagination and it is difficult to predict where, when, why and how it will fly in a fraction of a second. The ancient seers have wisely visualised this state of affairs and have laid down the *Yogaśāstra*. *Bhagavad Gita* suggésts, not the intricate and the socalled impracticable ways of *Aṣṭāṇga Yoga*, but the most easy, simple and practicable methods of controlling the mind viz, the repeated practice and renunciation.[18] On a closer scrutiny it will be realised that this amounts to the eight fold *Yoga* only, but in order to avoid the terror of *Yoga*, the same means are couched in sweet and pleasing terms for the layman. But the limitation on the behaviour of the mind is only a negative side of the method. The positive or the constructive method[19] is indicated as the concentration of mind and its dedication to the Almighty Thus the mind being witheld from its caprice to run after or to think of the objects of enjoyment, becomes tranquil and attains the highest

(15) B. Gitā III. 27, III. 9, II 49 V. 12.

(16) B. Gitā IV. 15, 22, III. 30, IV. 14, 41, V, 3, 7, 10.

(17) चंचलं हि मन: कृष्ण प्रमाथि बलवद्दृढम् । etc. VI. 26, 34.

(18 अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते । VI. 35

(19) तत्रैकाग्रं मन: कृत्वा यतचित्तेंद्रियक्रिय: । VI. 12
मन: संयम्य मच्चित्तो युक्त आसीत मत्पर: । VI. 14, 26

satisfaction, having seen the self by the self.[20] *Bhagavad Gita VI*. 24 to 28 narrate the process of directing the wandering mind to approach its proper goal, in order to reap Supreme Bliss. In this way the realisation dawns on the person and he experiences the all-pervading Supreme Power. (B.G. VIII.7, 8, 10. XII 2, 8, 12 IX 13, 14 etc. etc.)

Even though scholars have emphasised that *Bhagavad Gita* enjoins four paths viz., Paths of Knowledge, of Action, of Yoga and of Devotion, leading to the same goal of realisation, one is impressed to find that the foundation of all these four, is the same faculty viz., the mind. Thus mind occupies a supreme place in the human efforts for emancipation. One has to learn at the feet of the preceptor with the help of the sacred texts about the illusory nature of the phenomenal world and the ultimate reality of the Only One, the Supreme Self; one has to train his mind to cultivate a proper perspective of the world around, and to adjust one's activities accordingly. This is the Path of Knowledge. But whether the world is real or illusory, one has to perform actions in order to lead a comfortable life which would be impossible without actions.[21] One cannot avoid actions. If they are a 'must' and at the same time they create a bondage if performed with attachment, why not make them non-binding, not by avoiding them which is impossible, but by performing them in the ideal way viz., without any attachment.[22] Thus a man is released from the cycle of birth and death which in ordinary course is the product of the actions. Actions should be performed in a spirit of dedication to the Lord.[23]

If one has no faith in God, he can still perform actions, as an atheist, as a part of his duty for the welfare of the society in a selfless manner. The mental culture is the main point; the process may

---

(20) युंजन्नेवं सदात्मानं योगी नियतमानसः । शांतिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ VI 15
यत्रोपरमते चित्तं निरुद्धं योगसेवया । यत्रचैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥ VI. 20

(21) न हि कश्चित्क्षणमपि जातु तिष्ठत्य कर्मकृत । III. 5
शरीरयात्रापि च ते न प्रसिद्धेदकर्मणः । III. 8

(22) योगिनः कर्म कुर्वन्ति संगं त्यक्त्वाऽऽत्मशुद्धये । V. 10
also III. 9, IV. 14, 18, XVIII. 6, 9 etc.

(23) मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा । III. 30
ब्रह्मण्याधाय कर्माणि । V 10, तत्कुरुष्व मदर्पणम् । IX. 27

differ. The quadri-axiomatic theory of *Karmayoga* in the *Bhagavad Gita* is a universal precept irrespective of caste, creed or calling.[24] Thus a man should try to attain the highest bliss. He should abandon all attachment for fruits accruing from actions and get freed. This is the best Path for any ideal man.[25] This is the Path of Actions where mind plays an equally predominant role. The *Yogaśāstra*, which prescribes the Path of *Yoga*, is a science of mind and hence no doubt in it mind occupies the central and chief position. The VI chapter of *Bhagavad Gita* has some detailed discussion about this Path and mind plays an important part in this path. The last but not the least, and perhaps the most widely trodden highroad available to any layman. without any special acquisition or training or guidance or possession, is the Path of Devotion. It is open even to the worst among the sinners[26] He can worship his favourite deity[27] in any form and in any manner he likes. It is the most liberal and generous teaching ever proclaimed by any religion worth the name. If one does not believe in any formal worship he can mentally offer at the feet of the deity all his actions, whatever he does, eats, sacrifices, gives or performs as a penance and fix his mind on the deity.[28] Thus the man would be released from bondage and would attain the summum bonu.n of life.

Thus we find, that according to *Bhagavad Gita* the perfection and the success in life, either spiritual or secular, can be achieved only through a trained, cultured. determined and devoted mind, by any person irrespective of place and time, caste and calling, faith and creed It is this teaching of universal and eternal application, that has given the *Bhagavad Gita* its unique position in the world literature.

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(24) कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि। II. 47

(25) सर्वकर्मफलत्यागं कुरु। XII. 11, त्यागाच्छान्तिरनन्तरम्। XII. 12
युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्। V. 12. cf IV. 21 VI. 1

(26) अपि चेत्सुदुराचारो। IX. 30 येऽपि स्युः पापयोनयः IX. 32.

(27) येप्यन्यदेवताभक्ता। IX. 23
पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति। IX. 26

(28) यत्करोषि यदश्नासि यज्जुहोसि ददासि यत्। यत्तपस्यसि कौन्तेय तत्कुरुष्वमदर्पणम्। IX. 27
मन्मनाभव मद्भक्तो etc. I IX. 34.

A Short Report of
The Academy of Comparative Philosophy & Religion, Belgaum
for the year 1969-70

There were three meetings of the board of trustees during this year. Shri R. S. Bhide, Advocate, Belgaum has been co-opted as a trustee. The board of trustees now consists of 7 members.

Prof. K. D. Tangod (Rani Parvatidevi College, Belgaum) has joined the editorial committee of Pathway to God.

The board of trustees have taken a decision to publish Pathway to God in two Numbers every year, one on the Vaikunthachaturdasi day and the second on 6th June, being Shri Gurudev's Nirvāna day. Each Number will contain more than 125 pages of good reading material. The subscriber was so long getting about 200 pages of reading material every year; he will henceforward get more than 250 pages in a year and the annual suscription will remain the same. We hope this will increase the readership.

The construction of the library hall and three meditation-cum-study rooms on the first floor has been completed. The cost will go upto Rs. 58.(00/-

Shri Krishnashastri Marathe continued his discourses in the Gurudev Mandir on Bhagavat-Gita throughout the year on Sundays. In addition talks of the following persons were arranged in the Mandir Hall on different occasions .

1) Shri G. V. Tulpule, M.A., Sangli.
2) Shri Embar Sampatkumaracharya of Melkote.
3) Shri Vishwahitaishaji Maharaj, Ujjain.
4) Shri Vishnuji Kshirsagar, Nasik.
5) Shri G. G. Natu, Chikodi.
6) Poojya Shri Hridaya Narainji Yogi,
   President, Manas Sadhana Mandal, Lucknow.

7) Shri M. A. Kulkarni, Principal. R. L. Law College, Belgaum.
8) Shri Shripad Parashram Sathe (Ramadasi); Sangli.
9) Prof. B. R. Kulkarni, M.A.LL,B., New-Delhi.
10) Dr. S. L. Bhyrappa. M.A.Ph.D., New-Delhi.
11) Dr. S. G. Mudgal, Ruparel College, Matunga-Bombay.

Keertan of Shri Balkrishnabua Sabane of Wai was also arranged for 7 days.

The Punya-tithi of Shri Gurudev Ranade was celebrated on a modest scale. Shri G. G. Natu gave a talk on the Dnyaneswari on 12th Juue and on 13th and 14th Juue, Shri M. M. Bongale, Advocate, Hubli gave two discourses with particular reference to Shri Gurudev's teachings. The celebrations ended on 14—6—1970 with Arati and Prasad.

A Seminar on 'The Problem of Evil' was held in the Gurudev Mandir for 3 days from 22nd November 1969. Dr. T. G Kalghatgi, M.A.Ph.D., Principal, Karnatak Arts College, Dharwar presided over the deliberations. Papers were read by the following persons :

1) Dr. V. W. Karambelkar, Principal, Rajaram College, Kolhapur.
2) Dr. S. C. Mudgal, Ruparel College, Matunga, Bombay.
3) Dr. S. L. Bhyrappa, New-Delhi.
4) Prof. B, R. Kulkarni, M A.LL.B., New-Delhi.
5) Dr. S. R. Talghatti, Poona.
6) Dr. B. R. Modak, M.A.,Ph.D., Karnatak University, Dharwar.
7) Shri M. S. Deshpande, M.A., Athani.

Dr. J. V. Joshi of Sangli could not attend the Seminar. He had sent his paper and it was read by Prof. K. D Tangod.

Prof. Arabinda Basu, M.A , Pondicherry delivered the Gurudev Ranade Memorial Lectures of 1969 for 3 days from 23rd November 1969 His subject was "The Concept of Reality in the Bhagavata". Sri Virendra Patil, Chief Minister of Mysore State, inaugurated the

lectures. Sri H. V. Koujalgi, Minister for Revenue, was also present. Shri V. G: Jamkhandi, Advocate, Dharwar, who is one of the trustees, was in the chair. The lectures were much appreciated by the public. On receipt of the manuscript of the lectures from Prof. Basu, they will be published for the benefit of the public.

The Seminar for the current year has been fixed to begin from the 11th November 1970 and will last for 3 days. The subject is 'The Doctrine of God'. Thirteen scholars from different parts of India have agreed to read their papers and take part in the deliberations. Dr. A. S. Adke, Vice-chancellor of the Karnatak University, Dharwar has agreed to inaugurate the Seminar on the opening day. Dr. K. Krishnamurthi. M.A Ph.D., head of the Department of Sanskrit in the Karnatak University, will preside.

Dr. P. Nagaraja Rao, M.A.D-Litt, Tagore Professor of Humanities, Madras University, has agreed to deliver the Gurudev Ranade Memorial Lectures of the current year. His subject will be "Religion and Predicament of Man",

We are happy to note that 9 persons have become life-subscribers of Pathway to God in this year. A list of the life subscribers is enclosed.

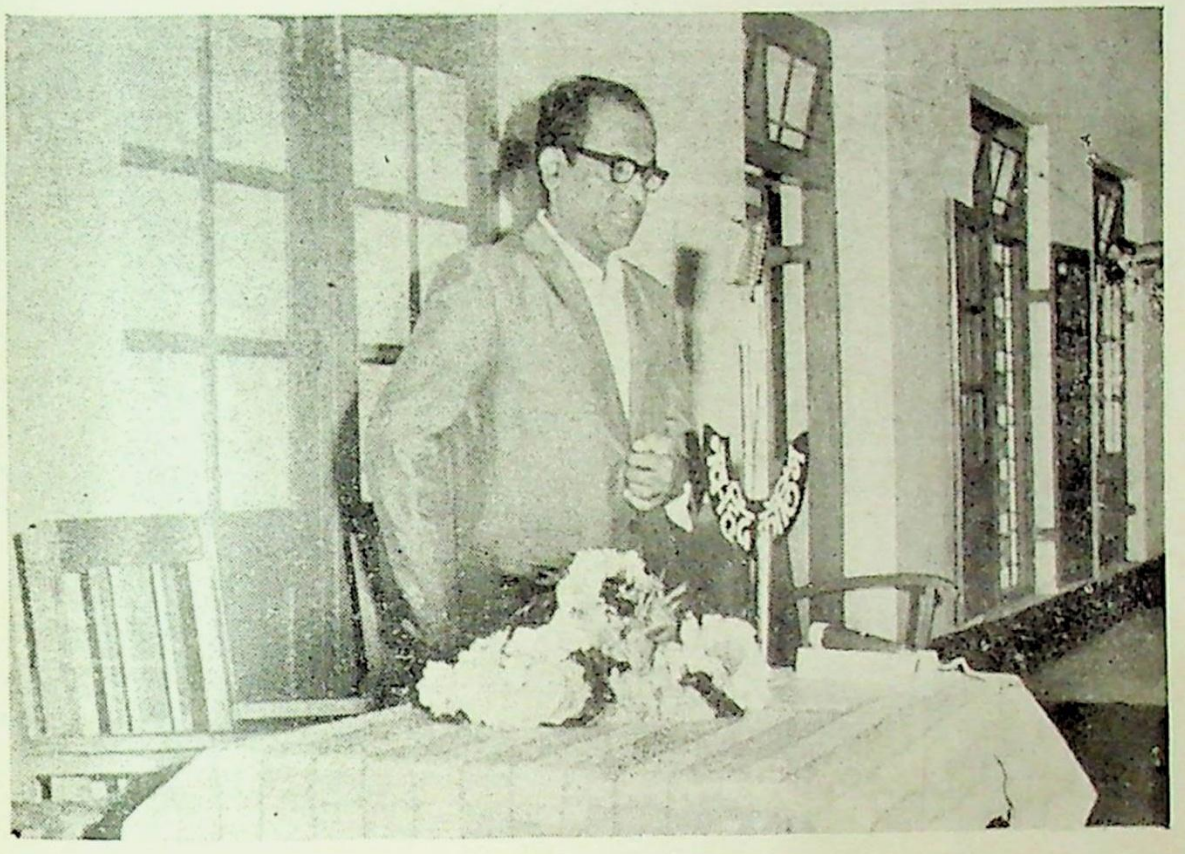
The Gurudev Granthalaya is attracting more and more readers. We have added a few books to our library this year also.

Shri G D. Saraf, one of the trustees, had gone out of India on a Continental tour for trade purposes for about a couple of months and has now returned to Belgaum. He gave publicity to the activities of this 'Academy' in the countries. he visited.

Prof. B. R. Kulkarni, a member of the Editorial Committee of Pathway to God, went as a delegate to the World Conference on "Peace and Religion", held in Qyoto (Japan) in October 1970.

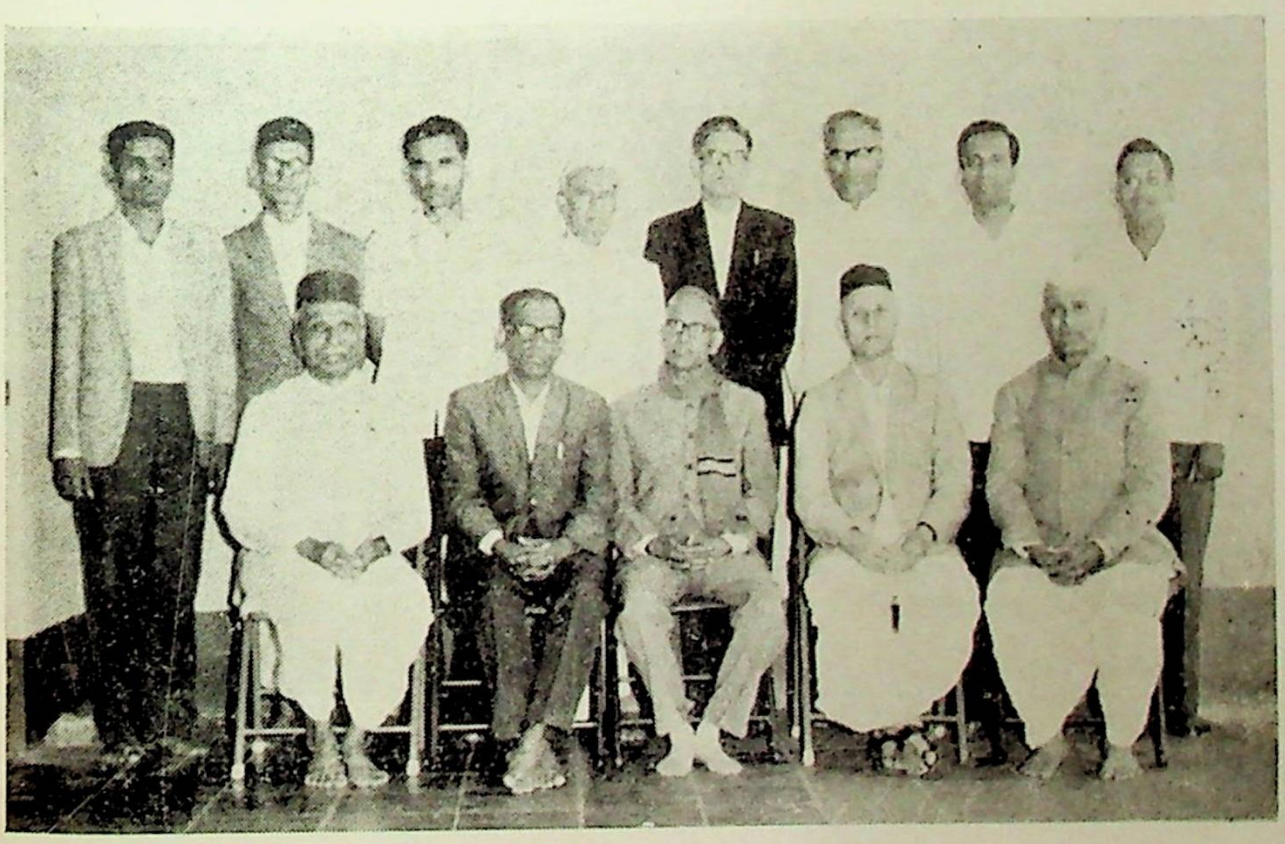
Shri M. S. Deshpande, another member of the Editorial Committee, was the receipient of a reward of Rs. 1000/- for his book. "Basavannavar Divya Jeevan" at the hands of the Union Ministry of Education. That Ministry has instituted this prize scheme from 1969-70.

SEMINAR 1969



Dr. T. G. Kalghatgi, *President*, addressing.

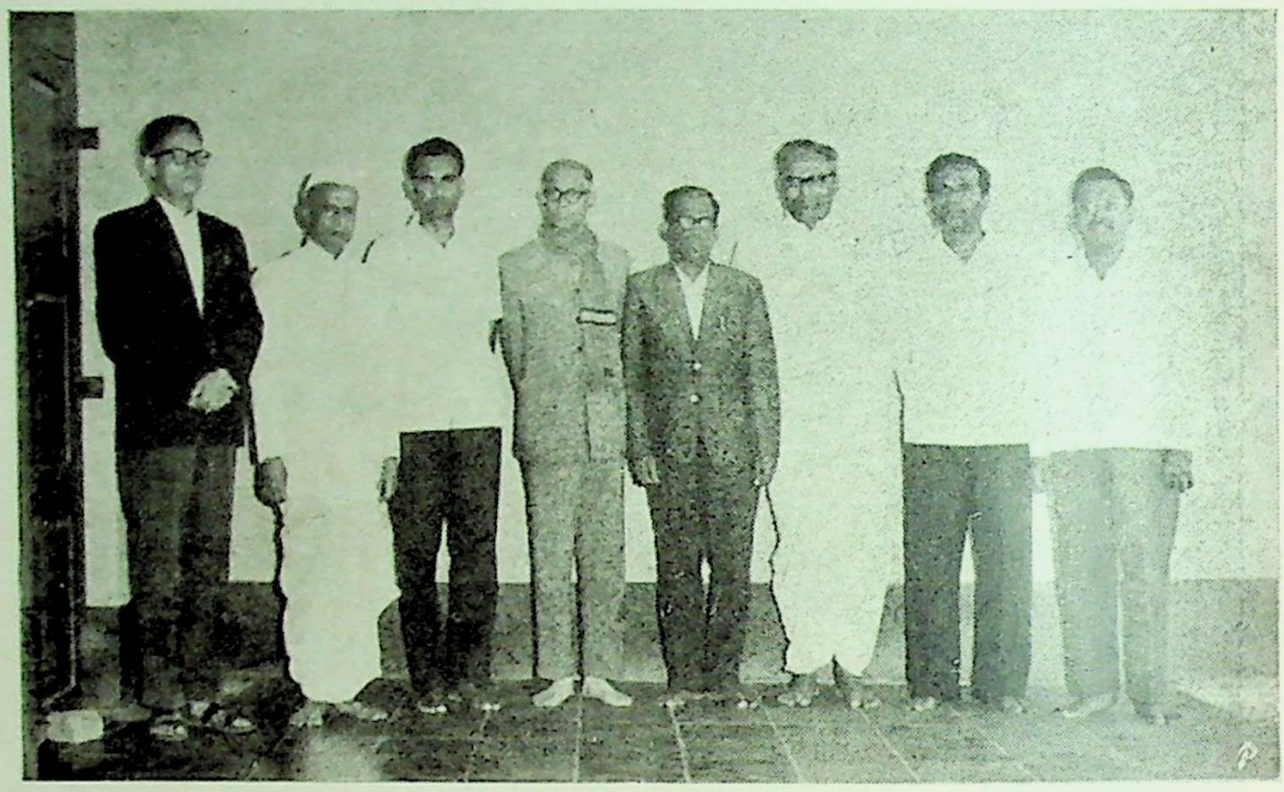
Participants, with Members of Management.



Sitting : (1) Shri J. V. Parulekar, (2) Dr. T. G. Kalghatgi, (3) Dr. V. W. Karambelkar, (4) Shri. V. G. Jamkhandi, (5) Shri. G. D. Saraff.

Standing : (1) Prof. K. D. Tangod, (2) Shri. T. S. Kulkarni, (3) Dr. S. L. Bhyrappa, (4) Shri. M. S. Deshpande, (5) Dr. B. R. Modak, (6) Dr. S. G. Mudgal, (7) Prof. B. R. Kulkarni, (8) Dr. S. R. Talghatti.

Participants in the Seminar, 1969.



(1) Dr. B. R. Modak, (2) Shri. M. S. Deshpande, (3) Dr. S. L. Bhyrappa, (4) Dr. V. W. Karambelkar, (5) Dr. T. G. Kalghatgi, *President*, (6) Dr. S. G. Mudgal, (7) Prof. B. R. Kulkarni, (8) Dr. S. R. Talghatti.

Shri. J. V. Parulekar, *Trustee* Garlanding the President.

Sri G. V. Tulpule, the Chairman of the Board of Trustees of our Academy, popularly known as Sri Kakasaheb Tulpule, has completed 80 years and stepped into his 81st year. We have great pleasure in conveying to him our congratulations and best wishes. He had the privilege of knowing Sri Gurudev Ranade even when he was in College, and at the suggestion of Sri Gurudev, he approached Sri Bhausaheb Maharaj and was initiated by him. He is one of those who have been closely associated with Sri Gurudev for nearly fifty years. He is a great scholar and reputed writer on various philosophical subjects. Needless to state that he is one of the Senior most Gurubandhus of Sri Gurudev Ranade and younger desciples naturally seek guidance from him. We sincerely wish him a long and happy life and the fulfilment of his spiritual mission.

Another eminent disciple of Sree Bhausaheb Maharaj, Padmashri G. V. Karkhanis, widely known as Kakasaheb Karkhanis, has also completed 80 years and it is our very pleasant duty to offer him our best wishes and congratulations. He was also initiated by Shree Bhausaheb Maharaj while he was yet a student in college and he also is a close associate of Sri Gurudev Ranade A noted scholar and an outspoken speaker, he participated in the Freedom struggle and has suffered imprisonment. Being a senior Gurubandhu of Sri Gurudev Ranade like Sri Kakasaheb Tulpule, he is also much sought after for guidance by the ranfi and file of Sadhakas, He has been a great social worker, and even now he is the principal organiser of Harijan uplift work in Bijapur and in recognition of his service, he has been awarded the title of Padma Shree. We wish him a long and happy life and the realisation of his spiritual goal.

oOo

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Authorised Share Capital	Rs. 1,75,00,000/-
Paid-up Share Capital	Rs. 93,32,100/-
Reserves and Funds	Rs. 29,75,854/-
Deposits	Rs. 5,22,57,623/-
Working Capital	Rs. 9,15,00,577/-
Loans Given	Rs. 7,36,39,071/-
Net Profit for 1969-70	Rs. 11,22,196/-

All types of Deposits are accepted in every office of the Bank.

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Deposits for 6 months and above but less than 9 months	....	$4\frac{3}{4}$ % p. a.
Deposits for 9 months and above but less than 1 year	...	$5\frac{1}{4}$ % p. a.
Deposits for 1 year and above but less than 2 years	...	$5\frac{3}{4}$ % p. a.
Deposits for 2 years and above but upto and inclusive of 3 years	....	$6\frac{1}{4}$ % p. a.
Deposits above 3 years but upto and inclusive of 5 years	....	$6\frac{3}{4}$ % p. a.
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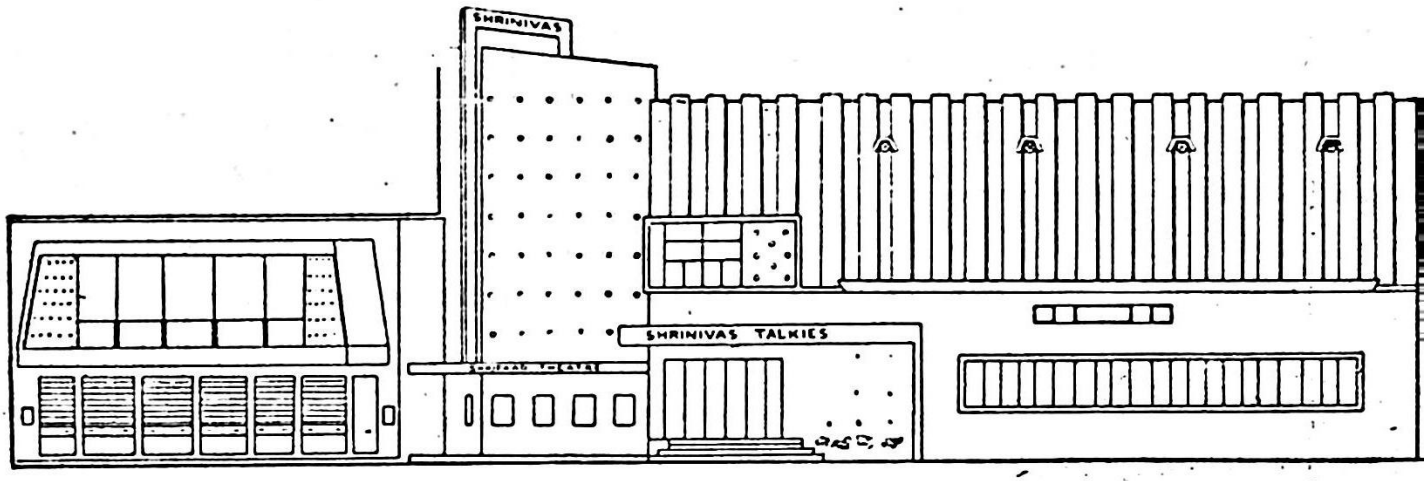

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AS ON 30-6-1970

MEMBERSHIP

1.	Government	1
2.	Societies	346
3.	Individuals	1,537
	Total :-	1,884

Share Capital	Rs. 6,84,550
Reserve Fund	Rs. 1,36,368
Other Funds	Rs. 2,34,475
Deposits	Rs. 14,88,019
Working Capital	Rs. 45,28,944
Profits	Rs. 59,366

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5.	„ P. K. Wagukar,	„	13.	„ R. B. Amble,	„
6.	„ S. L. Tadkod,	„	14.	The Deputy Registrar, C. S. Belgaum.	„
7.	„ D. R. Varude,	„	15.	The Assistant Director, I. & C., Belgaum.	„
8.	„ B. R. Yakkundi,	„			

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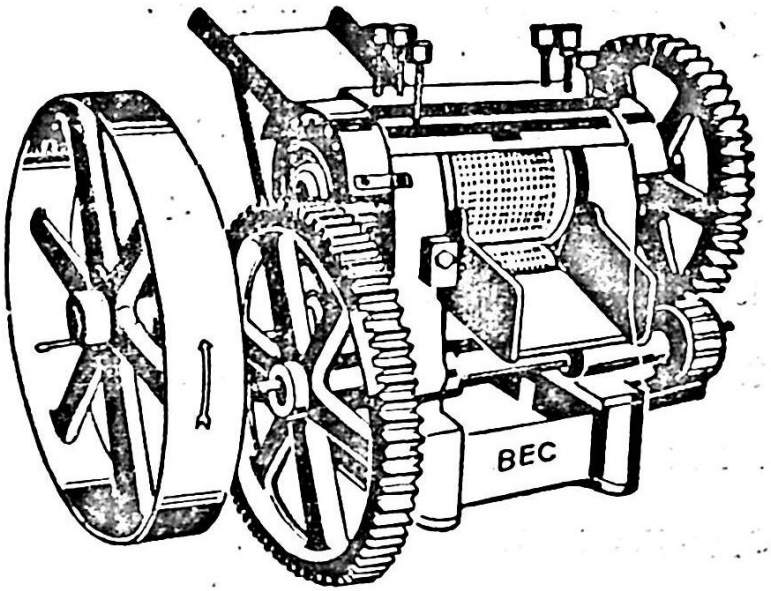

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Nationality :	Indian
6. Names and addresses of individuals who own the News-paper and partners or share holders, holding more than one percent of the Capital.	Academy of Comparative Philosophy and Religion, Belgaum Tilakwadi, Belgaum

I, J. V. Parulekar, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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